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Life and Light for Woman.

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TURKEY.

THE POWER OF INDIVIDUAL EFFORT IN MISSIONS.

OF THE MISSIONARY.

BY MRS. L. S. CRAWFORD.

THE mother of one of the mission day scholars had come with her little girl to Sunday school. They had been invited into the sitting-room, and had been chatting a few minutes with the missionary lady in charge, when the latter was called out. The mother looked at her admiringly as she walked across the room, and when the door was closed said, turning to her little girl, "O Marianne, when will you look like that?" As one looked at dumpy, uncouth little Marianne, so like her dumpy, uncouth mother, and contrasted them with the graceful, lady-like figure that had so impressed the mother, it seemed as if it would take several generations to effect the transformation; but the ambition had been implanted, and although it worked itself out by fashioning for Marianne to wear on examination day a dress from an old embroidered muslin curtain, the struggle upward had commenced.

Many months ago an article appeared in these pages under the above name, which told something of the developing effect of missionary life on the missionary. The article was designed especially for young ladies who might sometime become missionaries themselves, to assure them that their own development would in no way be arrested, but that, on the contrary, missionary work would offer the best possible conditions for a symmetrical, well-rounded self-development.

I would like now to tell those same young ladies where their personality, including all natural and acquired talents, all that has come to them by heredity, all that they have gained by high culture and "higher education,"—where all these gifts can be effectual in making the world better,—where their influence can be doubled and tripled, or multiplied a hundredfold.

I can conceive of no place where one woman's personality can impress itself more strongly, or more directly, or more effectively on so many other lives than in the case of a missionary teacher. In other words, I know of no place where one woman's influence can avail more. I do not hesitate to say that it is a farther-reaching influence than is permitted to most mothers.

An instructor in one of our large modern colleges deals with the masses, not with individuals, and the personality of both teacher and pupil is lost. But the missionary teacher deals with individual pupils,—studies each one as a mother studies a child, strives to correct her faults, to make up defi-

ciencies in home-training, to develop all the good there is, and to instill much that there is not. The teacher becomes the pupil's ideal.

Some of us who were educated in smaller schools than many of our young people of to-day choose, cherish the memory of some teacher who was to us a great inspiration. But we were surrounded by many other influences that aided in our development. To the missionary pupil, however, the teacher is the one person who is all-in-all to her. She is her inspiration, her pattern, her guide. She is the first one to awaken the soul of the pupil, and a newly awakened soul is very susceptible to impressions. Then we see the characteristics of the teacher repeated in the pupil. I once gained great respect for a missionary teacher whom I had never seen, because of certain pupils of hers whom I had seen. When, later, I saw and knew her, my respect only increased as I watched the influence of her character on others.

The teacher whose strong points are in the practical line, develops good housekeepers,—neat, thorough, orderly. The teacher of broader, higher culture opens a new world to her pupils, and sets their minds reaching out in every direction. The deeply religious nature reveals to them the depth and richness of the religious life. Whatever good gift the teacher has to give, is reproduced in these lives that are hers in a peculiar sense. Alas, whatever deficiency the teacher has, is also the inheritance of the girls. This is why so much is required in a missionary teacher. Where a teacher is responsible for one department of work only she may be utterly deficient in certain other lines, and her work is still valued. But if the missionary teacher is careless in dress or personal habits, if she is a stranger to the practicalities of life, or if, on the other hand, she has failed to grasp herself those higher and nobler conceptions of life that transform every-day duties into things of beauty,—her pupils lack just what she lacks. If her own culture is limited, and her own soul only semi-developed, her pupils will not be what they might have been.

But wondrous things are accomplished in our mission boarding schools. Dumpy little Marianthe is still dumpy, to be sure, but she is far more graceful than she gave any promise of being. Shy, shrinking Manio grows dignified and self-possessed. That sour, glum, ill-tempered girl, who made a great deal of trouble the first year, gets a new light in her eye and love in her heart. Helen is so dull and stupid that she will not be continued in school another year. But even she recited all the beatitudes correctly last Sunday evening. She is the best singer in school, too, and has had such voice-training as the school could give. We cannot prophesy, but there is a little Protestant church and Sunday school in her village, and who can say that her one talent may not increase by use in that Sunday school? Katie

was untruthful, deceitful, dishonest. It was a family trait. She had some severe lessons for this. Since leaving school she has occupied several positions of trust in families, and no complaint of dishonesty has been heard. That girl who is studying the encyclopedia in preparation for her essay knew no English when she came to school. See that neatly dressed, neatly cared-for girl sitting by the window. Could you see her slovenly home and slovenly mother you would understand what has been done for her. And these changes are due to one or two women who have given their lives to these girls.

I said the sphere of usefulness was broader than is granted to most mothers. If a teacher continues at her post twenty years—and that is by no means the limit—and graduates from six to ten girls a year only, “more are the children of the desolate than the children of the married wife.”

And what of the influence which these girls have? Oh, would that I could show you what a power for good I have seen one such graduate become after leaving school! There was Anna, for so many years teacher in her own village, commanding the respect of all, conducting a Sunday school, and sending back to her Alma Mater many well-fitted pupils whose education she has begun. There was Sarah, who had not the gift of teaching, but had lovely qualities which were discovered by a young preacher, and her home is a brightly shining light in a dark place, the center of unmeasured influence. And there was fun-loving, mischievous Rebecca. We did not know what to do with her, but she loved children, and now is a successful kindergarten teacher. And even lame, deformed Sylvia has helped greatly in building up the church in K. through her work as Bible woman. Ruth gave great promise of usefulness, and her early death was a grief and disappointment to her teachers. But she had taught her own parents to read the Bible and to observe Sunday.

It is not alone in the schoolroom that a missionary's influence is felt. Some, both men and women, are remembered many years after their work is done for the words they have spoken, either in the pulpit, in the prayer meeting, or in the home. We once spent a few weeks in a village where, previously, so far as we knew, no missionary work had ever been done. One day a prominent young merchant, who had been a teacher, took us to his house and brought out a manuscript sermon, which he read to us; and a good, powerful sermon it was. He was a Greek. The religion of the Greeks consists largely in keeping fasts and feasts. This sermon set forth the true spirit of fasting in a forcible, effective way—a way we had never heard from a Greek. We inquired about the authorship of the sermon. “Well,” he said, “I will tell you. There was a Mr. ——— used to preach

in the city. When I was there at school I used to go and hear him. Once he preached a sermon on this subject that so impressed me that when I went home I sat down and wrote out what I could remember of it, adding some thoughts of my own. That is what I have read you." We recognized the name of the missionary, remembered the place where, Sunday after Sunday, and year after year he had preached. At the time we were listening to his sermon he had left the work and returned to America, disappointed that, as he thought, he had accomplished so little.

In other villages are remembered and repeated the words of those men and those women who have made it their especial work to preach to them "which were afar off." Far away from the larger centers of work these touring missionaries find souls hungry for the words of life they bring them. These words may be spoken to a single listener in a mud hut, but they are food for weeks and months and years. Now and then—only now and then—it is granted us to know something of the spiritual life they nourish.

Since commencing to write, some one has told me of a Turkish soldier whom one of our missionaries encountered in Koordistan. The man had been wounded in the Crimean War, and cared for by Florence Nightingale, in her hospital at Scutari. He was full of enthusiasm over her, and there, hundreds of miles from Constantinople, and many years after the close of the war, entertained our missionary by recounting incidents of her efficiency, her power, and her ability, in the wonderful work she did in Scutari. Florence Nightingale may not be called a missionary, though she certainly was one sent. The hospital work done in Aintab, in Van, and in other places by our medical missionaries, men and women, after the events of '95, cannot be forgotten by those whose lives were saved by their heroic deeds. What that work was then, what it is now, not only at great crises, but in the "level stretches" of life, is little known on this side the sea. Those who visit remote towns and villages know the influence and hear sung the praises of our modern Florence Nightingales.

CHINA.

THE POWER OF INDIVIDUAL EFFORT IN MISSIONS.

OF THE NATIVE WORKER.

BY MRS. ELLA J. NEWTON.

THE same principles which apply to Christian workers in the home-land or to missionaries across the sea, are also true of the native helpers in all mission fields. It is the personal influence of the worker, transmitting the power of God, that bears fruit in the lives of the people. Even the heathen can read character more correctly than we realize. They recognize the

heart of love that prompts the action, even where few words are spoken, and the results of such influence are lasting.

How many instances come to mind among our native associates in China. They were often lowly women with moderate talents and restricted opportunities, but they have so impressed themselves upon the people about them, that the power of their influence for good has become immense.

One of the first girls to be brought under missionary care and instruction in the Foochow Mission was Duang U. All too soon the time for teaching her had passed, and the heathen man to whom she was betrothed claimed his property, and took her away to his heathen home. Though timid in the extreme, and not attempting to force her opinions upon others, she lived a consistent Christian life amid darkness, persecution and trial. Years afterward she removed to Foochow, and became matron of the woman's school. Even the years spent there were crowded with physical suffering and peculiar trial, but in her quiet, gentle way she lived on, impressing herself upon her children and upon the women in the school. She was no orator, and her voice was seldom heard in any public meeting; but those women learned many lessons of God's love and of Christian living not only from her lips, but from her life, which grew to be a power in their lives.

Not one of her children followed the example of their father, but each one caught the spirit of the mother they loved so well. All of them are graduates of mission schools and are honored Christian workers, and finally the father, although wrecked by opium, laid down what was left of himself at the feet of Christ. The summons came at last to Duang U to come up higher; and we rejoice that her days of suffering are over, while we know that the power of her life and her work is still being extended in ever-widening circles.

Perhaps there is no other Chinese woman in the mission who touches more lives than Mrs. Ding, the wife of our senior pastor. She never had the advantages of a mission school, but as a servant in a missionary family she came under the molding influence of Mrs. Baldwin. Then came the earlier years of her married life in a hard and lonely field, training her twelve children, and working as she had opportunity among the people. More than half of these children have passed over to the other side, and all who remain are Christians. Seldom have we seen a Chinese home come nearer to the Christian ideal than this one. The family altar is a sacred place, and the children early learned to share in its exercises, and with strong faith to carry everything to God in prayer. In her old age Mrs. Ding is seeing the fruit of her abundant labors, but, if possible, she grows more earnest as the years go by. People in trouble go to her for comfort;



PASTOR DING AND FAMILY, OF FOOCOW. FOUR CHRISTIAN GENERATIONS.

in perplexity, for counsel; she is often found at the bedside of the sick or the dying, and is summoned to pray with those possessed with evil spirits. She travels long, weary miles to solicit money for the Chinese Woman's Missionary Society, and never seems happier than when surrounded by a crowd of heathen women to whom she is telling the strange, new story of Jesus. The Christian women hang upon her words, and follow like children where she leads.

The picture of Mrs. Ding's family represents four generations of Christians. In the center is the old grandmother, over whom Mrs. Ding agonized for years, but was permitted at last to see her a Christian. On the grandmother's left and right, respectively, are pastor and Mrs. Ding, while sons, son's wives, daughters and grandchildren complete the group.

Our Bible woman, Mrs. Lau, is another Chinese worker whose power is felt by those who come in contact with her. She has made the most of the little education which she received in childhood, and is still an earnest Bible student. She, too, has lived her life of sorrow, as the wife of a miserable opium smoker; but after long years her prayers were answered, and the power of the habit was broken, though only a wreck of a man remained. In frail health and in poverty this woman struggles on, still going from house to house to carry the glad tidings. None seem to scorn her because of her poverty, or on account of her husband, but everywhere she goes the doors are open to her. Her weary face lights up with joy as she tells of God's goodness, and contrasts the wonderful opportunities of the present time with the years when she was looked upon with suspicion and treated with rudeness; when few cared to hear the story she told, and fewer still were willing to obey her teachings. Sometimes she meets a woman who claims acquaintance, and recalls to her mind a time long ago when she visited some heathen home and labored, apparently, in vain. But a child was listening, and the seed found lodgment in the little heart, and in later years, under more favorable circumstances, that seed has matured, and a Christian woman is the result. In those years of extremity with her husband, Mrs. Lau's own daughter was given away to be a little wife in a heathen home; but God's love has followed her in answer to the mother's prayers, and not long ago she told us the glad news that the daughter and the family to which she belonged had cast in their lot with the people of God. Surely, it is not in vain that the women of America have opened the door of opportunity to such women as Mrs. Lau. The accompanying photograph was taken just as she came in from her work one day, Bible and hymn-book in hand.

One story more and we are done,—the story of one of our younger work-



MRS. LAU.

ers, Muk Cie Cia, a graduate of our Ponasang girls' school, and for six years a valued assistant teacher in the same institution. The only daughter in a Christian family, she had never known what it was to worship idols, and seemed to grow naturally into the Christian life, though overindulgence at home had laid the foundation of faults which needed persistent care as well as grace to overcome. During the first year of her teaching the school was visited by a blessed revival, through the work of the English evangelist Mr. Millard, whom the friends in Turkey remember so gratefully, and whose sudden death a year ago is so widely lamented. During these meetings Muk Cie Cia came into a new and deeper Christian experience, which fitted her in an eminent degree for her work. The joy of this new life she never seemed to lose, and she was untiring in her efforts to make the way plain to others. She had desired to study medicine, but yielded her own plans to our great need, and threw her whole soul into the school work for which she was so well fitted. A brilliant scholar herself, she had the rare faculty of making what she taught very clear to her pupils. It made little difference what branch she was teaching, she made a success of it. It was a delight to listen to her Bible classes, where so many of her own beautiful thoughts were woven into her teaching. Her authority over the girls was unquestioned, and yet she guided them with quiet dignity, and won not only their respect but their love. No other school prayer meetings and Christian Endeavor services seemed to bring us more sensibly into the presence of God than those led by Muk Cie Cia, and her personal influence and work among the girls were very fruitful of good. Her earlier years had been darkened by her betrothal, at an early age, to an unworthy man who went down under opium, and it was a great relief to her when all sense of her duty to him was removed by his death, and she was free once more. Later on she was betrothed to the young man of her choice, in a Christian family of three generations. It was hard to spare her from the school, but it was only a change of work, and we look forward to great blessing upon the service she is rendering in her new home and among the large circle of women who will be brought under her influence, and who sorely need the help she is abundantly able to give.

Those women of earlier years, who had so little education and so few opportunities for preparation, have wrought so nobly, how much more shall we expect of those who have come into their life work so much better prepared. God grant that our hopes may be abundantly fulfilled, and that many more such workers may be raised up to be lights in the darkness of China, guiding the women and children to Jesus, the light of the world.

TURKEY.

MARIAM KHANUM.

BY MISS E. M. BLAKELEY.

I WISH I could have shown you the house of one of our pastors as it was a few months ago. Imagine a small village of flat-roofed mud houses built on the two sides of a rushing, rocky stream in a valley. The mountain sides are so high that the sun is in sight for a few hours only on winter days. Let me first tell you of one of the ordinary houses of the village. As we enter we can at first see nothing; but on becoming accustomed to the darkness, we are interested in the great fireplace taking one end of the room. There is no chimney, only a hole in the roof, which also serves as the only window in the room. The fire is in the middle of the fireplace, leaving a warm seat on each side for the aged and invalids. Our eyes are blinded by the smoke so that we can with difficulty discern the bags and bundles and beds, which, with a few copper dishes, make up the household stock. Don't think of comfortable spring beds! A kind of mat made of rags sewn together is spread on the floor, and one a little larger and perhaps made of cotton used for a cover, these being rolled up during the day. The people are dirty, and the children, especially, poorly clad; some of the small ones having but one garment,—a coarse, cotton shirt.

Turning from these houses, to visit which cannot but be depressing on account of the misery, and ignorance as well, we come to the pastor's house, built at the back of the church. It is by contrast only that this is a fine building. It is rude, of mud, too, but with three rooms built up from the ground and opening onto a piazza. What a contrast to the village children are these clean, tidy children! They are simply dressed in cotton garments, which perhaps are not new but are well mended. Once when they were in Marash one of these children, a little fellow of five years or so, was overheard to say to another child, "I should love you very much and be your friend if you were clean." These boys and their sister form a still greater contrast to those around them, in that they are fair, for blue eyes and light hair are unusual in this country. But it is of the mother that I wished to write. She greets us warmly, as does her good husband, who from that time on till we leave thinks of our comfort and pleasure. If there are devoted people walking this earth here are two. They count it a joy to be away from kindred and friends, even though their children must be brought up in the midst of such degradation with limited school privileges, if so be they may preach the gospel. This good woman is a mother to the village, watching over the people, teaching them on week days and Sundays of spiritual truth, or how to wash dishes and mend their clothes. She



MARIAM AND HER FAMILY.

is always ready to listen to any tale of distress and sorrow and give her sympathy. As she goes about the village she always finds opportunities for practical suggestions. Of course she has the class of women in the Sunday school, bringing her instruction down to their comprehension, and continuing her faithful teaching at the woman's meeting during the week. Not only to their own flock are these people hospitable, sharing their own meager stores, but no traveler passing through Fundajak is left to feel himself a stranger. Many, many people from Marash going to and from the coast, or villagers passing through, are entertained at the parsonage; and if there is not room for all in the house, a dish of pelav is sent out to where the people may be staying. These good people are noted for their hospitality through all the region round, and beloved by all who know them.

But all this is of the past. The good woman was ready for higher service, and the Lord took her to himself Oct. 12, 1899; her friends feeling that her entertaining an unusual number of guests the previous summer hastened her departure. She was about forty-three years of age, and leaves four sons and a daughter; the oldest son in the college at Aintab, and the daughter in the one in Marash. We were privileged to attend the funeral. As we entered the village, just at dusk, it was very impressive to see the tearful faces of men and women as they stood silently by the road as we passed or spoke softly to or about the daughter, who had come with us. No one who has not witnessed the noisy grief of the ignorant in this country can fully appreciate the strong influence these good people have had in order to produce such an effect as the silent weeping, yet everything showing how deep and true their sorrow was. The same was seen next morning when two pastors from Marash conducted the service in the little church and at the grave. This was such a delightful surprise that we could not but speak of it to the bereaved husband. He said the people, as is their custom, began to make noisy demonstrations of grief, but he had told them he did not wish it, and they controlled themselves. It was touching to see the good man's usual unselfishness and thoughtfulness for everybody, his guests, his children, the people. His own eyes filled with tears; he was the one to speak comforting words.

Why was this woman's life so different from most around her? She was truly a devoted Christian, and unselfishly gave her life for others. But how was she able to lead others to higher things, to instruct them in the Bible? She was trained at the mission school. She there learned how to be tidy in dress and person, how to manage her household, how to teach others, how to be a true helpmeet to her husband in his work as a pastor. How often she used to quote Miss Proctor, who was her dearly loved teacher! No costly monument marks her grave, only a heap of common stones; yet she

lives in the hearts of her friends, and especially those the simple villagers where she worked so many years. Yet the people were not satisfied that there be no monument to the memory of her they loved so well, and they out of their deep poverty have contributed \$44 toward a church. A church where the gospel which she so exemplified in her life shall be preached seems an eminently fitting memorial. The remainder of the \$220 necessary is being raised by individual friends and churches in the mission, and has very nearly reached the required amount. It is interesting to note that not only in the vicinity where this good woman was personally known, but in the more distant parts of the field, the people have been glad to contribute toward this church in memory of this devoted, faithful woman.

MARASH, Nov. 9, 1900.

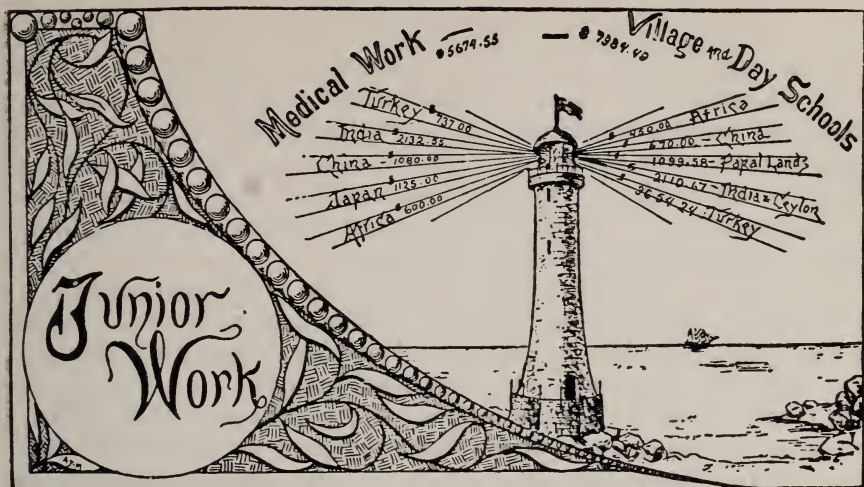
To this we add the testimony of Miss M. A. Proctor, Mariam's early teacher:—

I am too strong a believer in home influences to be willing to ascribe Mariam's efficiency as pastor's wife wholly to her school training, although that was a great help to her. But she was brought up in the city of Killis, where the style of living, poor as it was, was much in advance of that in the villages. When she entered our school at Aintab she was tidy in personal appearance, and sweet and attractive in disposition. She was also a daughter of a Protestant Christian family, and, if I remember rightly, had already given herself to Christ.

Her husband's strong point as a pastor was in hand-to-hand work for the salvation of souls, and his wife's winsome spirit was a great help to him in this work. He would take one man after another as a special subject of effort and prayer, talking, reading and praying with him as opportunity offered, until he took a decided stand for Christ. Thus he built his work on a sure foundation.

She was a very exemplary wife and mother. As I think of the many pastors' homes I have visited in this land, I recall none more truly a pattern home than hers. I well remember, among my last visits in Fundajak, her telling me of little Lucia's having started in regular Bible reading for herself, and the pleasure it was to the child; and the mother of no piano student could feel half the satisfaction and joy this mother seemed to feel in the good beginning thus accomplished. She was always a great help to our teachers sent to her village. We knew she would bring them up to a higher Christian living. I recall several whom she peculiarly helped thus, and none of whom she and Pastor Kerork hopelessly complained; they saw the good, and said little of defects. She was truly as nearly faultless in her walk as anyone I ever knew, and I knew her well.

How we will rejoice in meeting again our pupils of this land!



- To give light to them that sit in darkness Luke 1:7 -

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF
OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN S. LATHROP.

OUTGROWTHS OF THE AMERICAN BOARD AND KINDRED ORGANIZATIONS.

THE original support of the American Board was not confined to one denomination, other churches long co-operating with it before forming distinct societies. In 1810 it was doubted if people here would support more than four missionaries, and Adoniram Judson was sent to ask the London Missionary Society to join with American churches in maintaining work in India. They decided that the two countries were too widely separated for united action, and that each must rely on itself. On his return Judson was appointed to Calcutta; but having been forbidden to land by the East India Company he spent a year in perilous journeyings before reaching Burmah, where he was joined by Luther Rice, and where his great missionary triumphs were accomplished. Having changed their views concerning baptism these men severed connection with the American Board, and addressed letters to the Baptist ministers of New England asking support. Rice returned to Boston to preach a crusade, and the churches were so moved by this personal appeal that they organized, in 1814, the American Baptist Missionary Union.

In 1811 the Presbyterian church was urged to undertake foreign work. Their Assembly expressed hearty interest and willingness to share such labors, but doubted the wisdom of establishing specific societies; accordingly, in 1812, eight prominent Presbyterians were chosen Commissioners of the American Board. In 1816 they were joined by representatives of the Reformed Dutch and Germans, and these denominations maintained a union of missionary interests for many years.

The Reformed Dutch withdrew in 1857—not from dissatisfaction, but believing they might accomplish more through independent effort. They assumed entire control of the Arcot and Amoy Missions, and the year after withdrawal their contributions were increased \$15,000.

In 1837 the Presbyterians divided, one party organizing a distinct Board, the other continuing co-operation with the American Board until 1870, when the two Assemblies again united. Several missions abroad and all but one of the Indian stations were relinquished to their care. Since that time the American Board has been distinctly Congregational, and since 1883 has confined its missions to foreign lands.

The Christianizing of our Indians, begun by Eliot, and carried on by such heroes as Edwards, Brainerd and Whitman, was nobly furthered by the American Board. From the beginning of work with the Choctaws in 1815, to the transferring of the Dakota mission to the American Missionary Association in exchange for work in East Central Africa in 1883, the Board had sent five hundred missionaries among various tribes, planting many schools and churches, and translating twelve languages. In 1831 three fourths of all mission converts were Indians.

PIONEER BOARDS OF OTHER COUNTRIES.

In 1732 the Moravians sent the gospel to the West Indies—the first step both of modern missions and their own remarkable achievements. With half their present membership in foreign lands, and one in sixty of their men and women on the field, never hesitating at peril or obstacle, and winning success in fields other societies would not enter, they are most distinctly a Missionary Church.

The establishment of the first Boards in England was due to William Carey, who at twenty-five was cobbling shoes, teaching night school and preaching the needs of the heathen world. Called to address a Ministers' Association in 1790 from Isaiah liv. 2, 3, he urged his brethren to "attempt great things for God, expect great things from God." So impressive was his pleading that twelve ministers banded together and founded the Baptist Missionary Society—subscribing about fifty dollars as their first great attempt.

They sent Carey to India, and from the influence of his letters the London Missionary Society, now Congregational, was formed in 1795, and the Church Missionary Society, the greatest in England, in 1799. In 1812 Carey's press at Serampore was burned. The disaster seemed overwhelming, but such sympathy was roused in all denominations that within fifty days \$50,000, sufficient to replace the loss, was forwarded,—the first instance of large giving to missions.

In Germany work was organized in 1815; in Norway and Denmark about 1840.

At the beginning of the nineteenth century there existed twelve societies, whose income was \$50,000. At its close there are 249 distinct boards, with 52 women's boards besides co-operating organizations, supporting the work of 15,460 missionaries at an outlay of over nineteen millions of dollars. Then men questioned, "Can the heathen be converted?" Now only, "How soon will Christians do it?"

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH.

The report of the contributions for the month ending December 18th is most encouraging, there being an advance of \$1,908.74 over the amount received in the same month last year. This makes an increase of \$1,540.26 during the first two months of our new financial year. It is a cause for deep gratitude that we may enter the new century with rejoicing over our treasury. Let us be unceasing in work and prayer, that this increase may continue during the coming months.

OUR PRAYER

There are still a number of the Prayer Calendars on sale for any of our friends who may wish to purchase them. We know of no kinder thing one can do for our missionaries than to secure one of these calendars and follow it faithfully every day in prayer for each one as her name appears, or the work in which she is engaged. Their dependence on the prayers of home friends is very real, and surely no one would deliberately refuse this small though important service. Let us remember that neglect has, in this instance, the same effect as actual refusal of this simple request.

IN PRIMARY SUNDAY SCHOOLS. The children are ever a most hopeful part of the constituency of the Woman's Board, and through this channel we look for their offerings to foreign missions to be made. It is the plan this year to inaugurate an active campaign in our primary Sunday schools, asking from every one a regular contribution for the Board. For this purpose an attractive collection envelope has been prepared, which will be sent free on receipt of postage. The teachers are expected to hold the envelopes, using them on the Sundays they may decide to set apart for these collections. On the back spaces are left to be filled in with the amount contributed each month. If some should prefer to make this a quarterly, or even an annual, rather than a monthly collection the same envelopes may be used.

THE NEW CENTURY. As we go to press the air is full of the sound of pealing bells and trumpets and songs and good wishes ushering in the twentieth century. What the new century will bring for the kingdom of Christ on the earth we do not know; but we do know that the work to be done in the year of our Lord 1901 is sufficient to occupy to the utmost the hearts and hands and minds of every one of his followers. Some one has said of Sir Robert Hart's statement that there are two alternatives before China, partition, or a miraculous spread of Christianity, that it is the loudest call to arms that the Christian Church has ever had. The same might be said of the peculiar conditions in India and Africa, and in somewhat smaller measure in almost every country on the globe. We all have vivid remembrance of the call to arms in this country and England the last three years; of the eager rush of volunteers, young and old, in response; of the brave women who sent their husbands, brothers and sons to the battle with a smile on their lips; of money poured out like water; of the willing-hearted women in every city, town and hamlet full of labor for the comfort of the boys at the front; of the sacrifice, the suffering, the heroism that thrilled our hearts to their lowest depth. Can it be that when a like call comes to the followers of our Lord Jesus Christ they will fail to respond? We have a Leader who never makes mistakes, and who is invincible, but who has chosen to place his cause in the hands of his human followers. If they do not respond to His call he must halt in his onward march. This is the present condition. His cause is halting. All things are ready. What more could He do to make the way plain and straight before us? All that is necessary to bring the triumph is money and workers; and the majority of those for whom He died, whom he has gathered into his fold, whom he has crowned with innumerable blessings, do not care to give their aid to the cause which lies so near his heart. How long must these things be?

MISSIONARY PERSONALS. Word has come of the arrival at Ponape, September 27th, of the party, including Miss Foss of our own Board, who started on the long journey some months ago. The account of their welcome, told by Miss Foss on another page, will be of interest to all. Miss Talcott, who, on her way to Japan in the autumn, was persuaded by the Hawaiian Board to make an extended stay in the Sandwich Islands, is still there, doing a most important work among the Japanese. She expects soon to go on to her legitimate work in Japan. Miss Emma Barnum, who had a six months' furlough in Europe last summer, by orders from her physician is to remain in Marsovan for the winter. Her temporary loss to Harpoot will be a gain for the much-depleted force of teachers in the Marsovan boarding school. It has been our privilege the past month to welcome home Miss Barbour, of the International Institute for Spain, who was compelled to come to this country for much-needed rest and recuperation.

LAST HOURS IN PAO-TING-FU. Through the kindness of Miss Mary Porter we are indebted for the following letter from Miss Gregg, of the China Inland Mission. It was written in Tientsin, and dated November 1st. "MY DEAR MISS PORTER: I thought perhaps you would like to hear from some one who has been to Pao-ting-fu since the massacre of the missionaries. I was escorted by Boxers from my station, one hundred and twenty miles from Pao-ting-fu, and arrived there just six weeks after the death of your dear friends, where I remained between five or six weeks. I had two long talks with Mrs. Ma, who was school-teacher or Bible woman of the girls' school at the American Board School, under the care of the Misses Morrill and Gould. The last day of June (Saturday) she and your two friends met together for prayer in the evening, encouraging one another in the Lord, they feeling sure their days were numbered on earth. They retired to rest that night, and on the Sunday morning about seven A. M. they met again for prayer. The people from the neighboring villages came and looted two compounds, leaving the one where the sisters were living. After ransacking the place they sent for a band of Boxers from the city, who came and took them as prisoners. When Miss Gould was carried out she was stiff in death, and the Boxers knelt before her and gave her a Chinese bow. Miss Morrill was supported on both sides by Boxers, and led to their headquarters. At this place there was also Mr. and Mrs. Bagnall and little girl, also dear Mrs. W. Cooper. In the evening all these four received the martyr's crown and were beheaded, the little girl being thrust through with a spear. As dear Miss Morrill was being brought out to be executed, all those standing around said, 'She is a good woman.' May I also testify to the sweetness of Miss Morrill's life

in Pao-ting-fu. As I passed through, without exception, in mentioning the death of the foreigners, her name was specially mentioned as one that ought not to have died. Women wept as they told me she was dead, and from the Mandarin down to the poorest all spoke so highly of her. While we were there the gentry of the city were talking of erecting a monument over her grave, the same as they had done for General Gordon at Tientsin. Her life has left a sweet fragrance behind, and, indeed, 'she being dead yet speaketh.' As I heard all this, and I had been saved, I cried to the Lord that he would 'baptize me for the dead,' and that some of her lovely spirit might rest on me. Trusting this may be a comfort to your heart to hear this, believe me, Yours in His mighty love, (Signed) JESSIE G. GREGG."

EXTRACTS FROM RECENT LETTERS.

From Miss Luella Miner, Peking, China, Nov. 8, 1900:—

With the exception of the heart-rending details of the massacre of our sainted missionaries in Shansi and Pao-ting-fu, and of the slaughter of our own Christians, there has been much to comfort and reassure us during the past two months. Only yesterday two church members—women—came to us after four months of wandering and hiding in mountains and caves. So many have come back whom we had mourned as lost—resurrected, as it were. It seems wonderful how much flesh and blood can stand of torture, hunger, sickness, fear and sorrow. Our church ought to be purer for these fires, but living in the midst of a victorious army has brought its peculiar temptations. Until Dr. Sheffield's arrival our people lacked pastoral care; and we feel now that there is need of special grace, that the baptism of the Holy Spirit received last spring and the baptism of fire and blood of the summer months may bear their due fruits in the spiritual life. Our people depend upon us now like little children, and, while the nearness and love are very precious, this too is fraught with its own peculiar dangers.

I have no accurate statistics, but I think our Tung-cho colony now must number about two hundred. Not all are Christians of those who have come to us lately; in fact, I fear some are gospel-hardened sinners, whom we laughingly call "third-rate" or "fourth-rate foreign devils"—our Christians being the "second-rate" ones. But nearly all have suffered from their connection with us or with their Christian relatives. You see that there are abundant opportunities for work. Four little schools are in session, with about sixty scholars—all Tung-cho people. In a few days we will gather together perhaps twenty-five or thirty students of the college and academy, and instruct them as best we can with the dearth of books and the total lack

of apparatus and equipment. The work will be conservative rather than constructive. We know of the killing of only one of the students of seminary, college and academy, but of many in Pao-ting-fu and Kalgan we have no definite information. Our bitter enemies would be surprised to look into our schoolroom and our full chapel and see how far they have come from exterminating us. Yet the story of Tung-cho is sad enough. At least ninety of our church members, not including children, probationers or adherents, have been killed, while the total number mounts up into the hundreds.

The persecution of the Protestants at Pao-ting-fu has not been so bitter, as the population of our country field there is superior to that in this region, and the "Jesus Church" has always enjoyed a good reputation among them. About seventeen were massacred during that carnival of crime late in June and early in July. In the country their property has been destroyed and they have fled for their lives, but seemingly have not been hunted down with such vengeful vigilance as here. Among the killed are our oldest native pastor, Meng, his sister, who was the first Bible woman in Pao-ting-fu, and the two Bible women, Mrs. Chang and Mrs. Kao. The younger Meng, who was ordained when Dr. Judson Smith was in Pao-ting-fu, went to Pao-ting-fu a few weeks ago with the allies, and at last accounts sixty Christians had rallied from their hiding-places and were with him in the South Suburb. They had supposed him dead, and hailed him as one coming down from heaven. There may come such an upheaval again that we cannot remain even as quietly settled as now, but I do believe that God will permit us to hold the ground conserved through such a terrible conflict, and that the time is not far distant when the number of missionaries in North China must be doubled or tripled if we would keep pace with the wonderful opportunities offered.

We were compelled to leave the Prince's palace when we first took up our abode with our Tung-cho Christians and seek more humble but not less comfortable quarters. In spite of brick floors, and windows part paper, part glass, our temporary homes are very pleasant, and in the absence of foreign furniture we are very grateful that Providence permits us to use that of our quondam enemies.

FROM MRS. JENNIE EVANS, PEKING.

Our readers will remember that immediately after the siege was raised in Peking our missionaries, being obliged to seek shelter elsewhere, secured the deserted palace of a prince, to which they removed with the few possessions which remained to them. The palace was filled with beautiful furni-

ture, embroideries, bronzes and other bric-a-brac, all of them a great care to the new occupants, who tried to weed out articles valuable enough to be preserved and returned to the rightful owner should he ever return to claim them. A large number of native Christians followed the missionaries, and it was a difficult task to hold them firm to their principles not to take what did not rightfully belong to them, especially as they saw troops from Christian nations appropriating much booty to themselves in bare-faced robbery. Such treasures could not long remain unknown; the palace was claimed by the Italians, and our friends were obliged to move on once more. Their abiding-place November 13th is described by Miss Evans in a private letter kindly loaned to us by her sister.

She writes: "You see we are in another palace now. The Italians would have the one where we were, but let us have this one. Their soldiers had occupied it, and we found little here but furniture, but we have plenty of that and more beautiful than I ever expected to have. I have no less than five marble-topped tables in the little study, my living room; a sofa with marble let in at the back, dreadfully uncomfortable; a pier glass and other articles; but what would I not give for my own room and the home things I had in it,—so many reminding me of dear loved ones. Our makeshifts are somewhat funny. I have had a part of the family temple partitioned off to use as kitchen and wash-room. I took a table from the temple and had it cut down and set my trunks upon it, to keep them off the brick floor. No more incense burned on that table before the ancestral tablets! I have a narrow box about a foot high,—we have no bureau or chest of drawers,—which contains my small amount of wearing apparel and my one other dress. Just try having only two dresses and see what a saving of time it is. You don't have to ask, 'What dress shall I put on this morning?' and you don't have to change in the afternoon, because your other dress is only for state occasions. The box is beautifully made of fragrant wood, camphor or sandal; evidently some handsome scroll was presented to the prince in it. To think that this has fallen to me! Well! the boxers not only got my boxes, but things of more value to me than scrolls. All these things will not give me back my books. How I do miss them, and shall more and more when we begin school next Monday. Our people are still coming in—getting through to us. Oh, such stories of suffering as they have to tell! One poor woman with two little children came in sick, and the child in her arms sick. They had been living in holes in the mountains, and when I asked her how they got anything to eat she said, 'I know you will not think less of me—but I begged.' Her husband and oldest daughter were here with us, and thought the rest of the family dead until they appeared here.

I wrote you that the Japanese gave us two hundred garments that they found in a pawn shop in Tung-cho. I have given out most of them, but they are a very small part of what we have given. . . . Please send my letters around to friends. The boxers took the greater part of my paper and envelopes and I have to economize."

Miss Foss writes from Kiti, Ponape, Caroline Islands, under date of Nov. 7, 1900:—

It is six weeks to-morrow since we left the "Queen of the Isles" and landed on the shores of Ponape. After the long voyage down, we were quite willing to make the change and adjust ourselves to a more active life. The warm greetings which met us on every side made me feel recompensed for any discomfort which I may have experienced on my journey. The German governor, Dr. Hahl, received us cordially, and invited us to his house, where we remained two days as his guests. The governor is a kind, genial man, interested in our welfare and seems favorable to our work.

We found Henry Nanpei at Colonia, under the doctor's care, being treated for an illness contracted while in prison. With the doctor's consent, he brought us around to Kiti, a distance of twenty miles from the Colony, in his boat. Here we received a warm welcome from the Kiti king, his people and the neighboring villages. The Matalniŋ king and others sent letters of greeting. The native teachers soon found their way around to Kiti, and there was a season of rejoicing over the prospects for future work.

A constant demand for Bibles and schoolbooks has kept us busy. From early morn till schooltime we have had all we could do to serve the comers; then after school the rush began again. It was an interesting sight to see men, women and children coming to buy Bibles, and each waiting his turn. Those who could not get the money brought bunches of bananas, chickens, pineapples, yams, etc., and as we were needing those things for our own use, we were glad to buy them, and help the poor people to get their books.

On the way down we stopped at the islands of Pingelap and Mokil, and the people manifested great joy in seeing us. At Mokil we did not go ashore, but Lepen, the pastor, the teacher, and many of the Christians came off to see us, bringing a good report of the church and school work. At Pingelap we went ashore, but had only a few minutes to spend, as we had to be ready to go back when the boat went. As usual, a large company of people were gathered on the beach, singing songs of welcome. We hurried up to the teacher's house, shook hands with a multitude on the way up,—a few words and a prayer were all we had time for with them,—and then we were off to the ship again, but not without learning of the prosperity of the work on this island. The people are still in need of books. It is the plan

for Mr. Gray and me to visit the outside islands as soon as there is an opportunity, and we will then supply them with the books. Henry Nanpei has been very kind to us in many ways. He moved his family into another house and let us occupy this as long as we wish, leaving more furniture than we really needed to use. The Grays are planning to go around to Ouá in a few weeks, to have the land cleared out preparatory to building. Meanwhile, Miss Palmer and myself will remain here and continue in the school work that we commenced about four weeks ago, and also to help the people here in every way that we can. We have started a woman's meeting, to be held every Friday afternoon in the schoolhouse. After a little we want to take in a few girls and train them, and later to open a girls' boarding school. We are planning to do evangelistic work very soon. I want very much to go out among the people, and to hold meetings with them and visit them in their houses, and in this way I think I may get near their hearts.

There is a good church here with a seating capacity of two or three hundred. Services are held regularly every Sabbath, and the lower part of the church is always full. Sunday school, prayer meetings and evening prayers are always well attended, and all seem interested and desirous to live Christian lives. There is a great field of labor here, and I am thankful to have a part in the blessed work.

From Miss Grisell M. McLaren, Van, Turkey, Nov. 10, 1900.

It took some time and a roundabout journey to get me here, but, on the whole, it was a very delightful trip. We reached Tabris on the 26th of September, and I stayed there ten days, waiting for word from Dr. Raynolds. As none came, Dr. Wright, who was just preparing for his annual tour in Salmas, decided that the best and quickest way was for him to bring me the entire way. Telegrams here are likely to travel almost as fast as letters. We expected to make the whole journey in ten days, but it was two weeks after we planned to leave Salmas before we could get started. The Persians and Turks seem able to think of only one thing at a time, with some time to rest between thoughts. First, our passports had to be sent away a day's journey to be viséd. Then we learned that the Persian government was not willing to take the responsibility of getting us safely through Koordistan; we must wait three days more for the Turkish soldiers, who would be through with the caravan on Friday. When the caravan came there were no soldiers, and it took two days more to find a messenger to send to the border for soldiers. According to our reckoning they should have been there by Monday night; so we loaded up on Monday and went about six miles, so as to be ready for an early start on Tuesday. Here we found that our man had delayed his going, and could not return before Tuesday night;

but even then he did not come, and on Wednesday we dispatched another messenger. By Friday night our stock of patience was about exhausted, and our first man turned up with the word that the governor was not willing to spare any soldiers for us. Meantime the Koords, through whose territory we expected to pass, paid a midnight visit to the city where we were, and made the night hideous with their shooting. I was frightened nearly out of my senses, for the firing seemed so near. Next day we learned that they had come to kill one special man, but they killed a soldier and wounded other people before they found that their bird had flown. At last, in despair, we decided to do rather a risky thing,—to take the offer of another Koordish chief, who is a great friend of the missionaries, and let him see us through. This gave us a harder journey, and made it one day longer. The first day we had six guards; and queer-looking specimens they were, with their baggy trousers, queer jackets, and caps all wound around with black-fringed handkerchiefs. The day was very tiresome, climbing up and down a steep, rough mountain pass, with apparently no road. Sometimes, as I looked back, I wondered how my horse and I had kept together, and in an upright position. We crossed a river twenty-seven times during the day, and then toward night it began to hail. Before we reached our stopping-place the whole village had turned out to meet us. Our hostess, driving two buffalo before her, led the way to the guest room.

Next morning we were off bright and early, accompanied by nine new guards, as the road was especially dangerous, and our four old ones, who went part of the way to “throw us on the road.” That afternoon we bade farewell to the Koords for whom I had taken a strong liking, and found ourselves in the first Turkish village that we had been in. First impressions were not very favorable. I was glad enough to get out of that place, even if the governor had told us that we must go to another city, one day out of our way, because we had some American papers in our possession. They took away all our photographs and letters, even the advertisement sheet out of a box of mustard plasters.

The rest of the journey was without further incident, except for a very severe storm which lasted nearly all one day—rain, hail, snow, sleet and wind. We were anxious to reach here by Sunday, or we would not have traveled on such a day. We reached here Saturday noon, and had a delightful welcome. All the missionaries came out on the road to meet us, and some of the orphan boys sang us a sweet welcome as we rode into the yard. The children were lined up in the yard, and we had to ride through. They had prepared for us almost three weeks before, when they heard that we had left Tabriz, and had gone out to meet us two or three times,

Our Work at Home.

A STUDY OF MISSIONS IN THE NINETEENTH CENTURY.

BY MRS. S. A. DANFORTH.

[Read at a meeting of the New Haven Branch.]

MISSIONS are not new. Each century since Christ has had its missionaries. It would be interesting to sketch these centuries, noting the persuasive work of the early apostles, the forcible Christianizing of nations by means of the sword of conquest, which left but transient results; following through the dreary centuries of confusion and violence, and noticing the beginning of individual work by the monks,—but suffice it to note that in the “final analysis we are all the children of missionary effort.” In the sixth century Augustine and his forty monks set about the task of winning England for Christ. The nineteenth century found Christian England and America aroused to the work of world-evangelization.

Taking a general view, we see at the beginning of this century almost the entire world outside of Christendom closed to missionary effort. It was inaccessible. The islands of the Pacific were known only through the discoveries of adventurous navigators, and so barbarous were the inhabitants that it was death to land upon their shores, and there were practically no facilities for reaching them. The civilized world was familiar with a little strip along the Mediterranean coast in Africa, a tiny speck at the southern tip, and on the west coast where the slave stealers had established themselves, and Sierra Leone, purchased by the English as an asylum for liberated slaves. No progress in African discovery had been made since Ptolemy's day, except that in 1795 Mungo Park had made his way from the Gambia, on the west coast, to the upper waters of the Niger. The greater part of the exploration of this vast continent has been accomplished in the latter half of this century, and the truth of Livingstone's words manifested,—“The end of geographical discovery is the beginning of missionary enterprise.”

Western, Central, and much of Southern Asia was Mohammedan. “Though British sway was paramount over the bulk of India, yet the gospel found no favor in any quarter, and Islam and Hinduism were everywhere enthroned and irresistible.”

China, Korea and Japan were closed and “hermetically sealed.” Just what that means is seen to-day in the closed doors which the interior of Thibet and the city of Mecca, in southwestern Arabia, present. Dr. Dennis says, “No missionary could penetrate to the sacred city of L'hassa in Thibet, or the Moslem stronghold of Mecca, without exposing himself to a violent death upon the very threshold of the undertaking; and should any attempt be made to force an entrance for missionary purposes, it would, no doubt,

precipitate a frightful war." At the beginning of the century this condition of things was practically world-wide.

Yet we may not define any century's work strictly within its calendar years. The last decade of the eighteenth century marked the beginning of the nineteenth,—the period of modern missions,—and William Carey is a figure which stands out in large proportions. Over his cobbler's bench he worked, thought and prayed. A tract of Jonathan Edwards on prayer reaching him, led to his sermon, the theme of which is even now one of our most inspiring mottoes,—“Expect great things from God, Attempt great things for God;” and this led to the formation of the English Baptist Missionary Society in 1792.

Twelve members made up this society, and their contribution was about £13. Surely it *was* expecting great things from God to expect much from so small a beginning!

The next year Carey was sent as their missionary to India, landing at Calcutta in 1793. He sailed by a Danish vessel, the East India Company having refused him passage on their ships. The charter of this company, signed on the last day of 1600 by Queen Elizabeth, recognized simply the need and opportunities of trade; yet, notwithstanding the adverse stand it took toward early missionary enterprise, it proved an important factor in the preparation for missions.

Back to the home field let us turn and note the reflex working of thought and action. Edwards' tract bore a message to Carey. Carey's example exerted an influence in America. Very earnest and serious was the temper of the time. Repeated calls for united prayer were made and responded to from both countries, and the burden of the world's needs rested on many devout souls. Among such in America were Samuel J. Mills and a few fellow-students at Williams College, and from their little prayer meeting at a haystack the American Board was born in 1810, sending its first missionaries two years later to India. Every effort there previous to Carey's time had reached a certain point and stopped. The first half of the century was emphatically a period of pioneering, of removing obstacles and laying foundations. Since then the work has progressed, until to-day Christian missions in India are advancing at a rate scarcely dreamed of as possible even half a century ago.

Although the Nestorians, Roman Catholics and Jesuits had attempted to evangelize China, all had disappeared, and for a century and a half the walls had been up and the gates securely barred against the entrance of all outside barbarians. The Portuguese were in possession of limited standing ground, where, under outrageous restrictions, trade was carried on. After much looking and longing at the field the London Missionary Society sent Robert Morrison there, in 1807. He reached China by way of America, the missionary-hating East India Company, which had a monopoly of British trade in China, having refused him passage even as it had Carey. He found his presence simply tolerated. By sheer worth he made himself indispensable to the company, and was employed as translator. In his leisure he translated and published the Bible and other books. An associate, sent out six years later, was compelled to leave the country. For twenty-

seven years Morrison remained, a grandly solitary figure, never allowed to hold a public service, and seeing but six persons touched by the renewing power of the Spirit. He died in 1834, worn out with toil and hope deferred. In 1836 Dr. Peter Parker, sent by the American Board, opened a hospital in Canton for the gratuitous treatment of the sick. A great sensation was soon produced by his successful operations and remarkable cures. With the opening of the five ports by the treaty of 1842 the missionaries who had come to evangelize China, and been compelled to wait outside in the Malay peninsula and Malacca, entered. The treaty of Tientsin, in 1860, opened the empire so that missionaries might thereafter go where they would. We look back, then, on about fifty years of work in China,—years during which great wisdom and caution have been necessary. Three massacres have occurred—in 1870, 1895 and 1900. By this last seventy-three missionaries are known to have perished—probably ninety-three. Reduced is our working force in China. Increased are the number in white robes about the throne who have “come out of great tribulation.”

This time the murderous hand has fallen heavily on the Christians of the North China Church. A late estimate of the church membership in the empire placed the number at 80,000. By how many that is reduced we do not yet know. Certainly by thousands.

Japan had banished Roman Catholic missions in 1614, but in 1853 Commodore Perry sailed into Tokio Bay, and “with him came Christianity.” The doors were not fairly opened till six years later, when the first stage of mission work began, and not till 1873 were the edicts removed which for two hundred years had threatened death to Christians. Two years later Joseph Neesima, “Christian in every fiber,” after several years in America, returned to his native land as a missionary. He was the first native evangelist of his race, and was also instrumental in establishing the Doshisha, a Christian training college. From 1880 to 1889 reinforcements poured in. “The kingdom of heaven went forward, not by slow steps, but by strides and leaps.” In the last decade Japan has for the first time “fully come to an intense consciousness of itself as a nation.” An overconfidence and restiveness, added to a rationalizing spirit, has checked the growth of the church, and seriously threatened to overthrow the work of missions. Now a reaction has set in, and a return to far better things begun.

“Korea, the ‘hermit nation,’ remained long hidden from the outside world. Its gates were opened in 1884, and the whole country became accessible.” For a decade previous John Ross had been working just over the border in Manchuria, preaching to the people who came to the annual fair at the Korean gates. The message had thus entered while the messenger was kept outside. Dr. Allen, now United States minister to Korea, first entered the country as a missionary. A riot occurring among the Chinese and Japanese garrisons at Seoul, just after his arrival, he was called to attend the wounded, among whom was a nephew of the king, who lay at the point of death. His surgical skill and success was so great that the court and the whole city were filled with amazement. He was made court physician, and a royal hospital built. Edicts have been issued forbidding

the preaching and teaching of Christianity, but rapid progress has been made and the whole nation is ripe for the preaching of the gospel.

In no mission field of the world has life been poured out so freely as in Africa, not so much by violence as by disease. The closing years of the eighteenth century found three societies entering South Africa. Progress was slow. In 1817 came Robert Moffat, "saint, apostle, man of affairs, explorer and statesman all in one." He pushed forward to the country of the Hottentots, undeterred by the dire prophecies of friends, and, with wonderful patience and love, won the chief and his followers by the story of the cross. For fifty years he worked, and with him during thirty years was that other missionary giant, David Livingstone. As the second half of the century opened the "first faint streaks of dawn began to break over the Dark Continent," for Livingstone was well started upon his journeyings back and forth through the vast interior. From the north and east explorers were pushing their way in; missions followed. It is not yet bright day, but "the day cometh," even in Africa.

Missionary enterprise entered Turkey in a quiet way in 1820. A three-fold problem was met,—Islam, Judaism and the Oriental church. All were, with rare exceptions, ignorant and bigoted. It was practically decided that while Jews and Moslems were to be reached as opportunity offered, the great effort was to be among the Christians, who, while having the name, had so little of the life of Christianity. Says Dr. Lawrence: "The greatest obstacle in the way of Christianity is *Christianity*, if we have any right to apply that term to the putrefying corpse which bears the name of Oriental Christianity;" and, "If Oriental Christians once accept the pure gospel for themselves, and seek to diffuse it among others, none have such opportunities to reach Moslems." The work extended rapidly, notwithstanding the constant fight against the oppression of the Turk. There has been no effort to weaken the old churches, only to teach the pure gospel of Christ. The Armenian massacres have tinged the last decade with sadness, but, though "evil can never become good," this has been used and made an enlarged opportunity.

If we except the Nestorian mission in northwestern Arabia, and a mission in eastern Persia, the work in those countries is as yet in its initiatory stages, compassed about with difficulties.

Christian missions in the islands of the Pacific have met enormous obstacles and ever-threatening perils. Eight missionaries have yielded up their lives in martyrdom, besides hundreds of faithful native laborers. Begun at Tahiti, in 1797, the work is now conducted in the great majority of the islands, and the "gospel has triumphed in those dark regions as in no other part of the world." The year 1820 saw nineteen missionaries sailing from America for the Sandwich Islands, their sole purpose being the evangelization of the islands. That they were to provide "standing ground for American influence far out on the Pacific" is now a matter of history. The year 1900 witnessed another scene; a representative of the children of those missionaries returning to the home-land bringing a gift of \$9,000 to the American Board, which sent out their fathers, with a pledge of \$3,000 more. The Samoan Islands also have been returning money to the London Missionary Society at the rate of \$6,000 a year for twenty-five years.

Development of Protestant missions in Roman Catholic countries has been wholly during the last half of the century. In Italy, the "stronghold of Romanism," they have advanced rapidly since Victor Emanuel made Rome his capital, in 1870, and the temporal power of the Pope ceased. Spain, the "most Catholic country" of Europe, Austria, and on this continent Mexico, have bitterly opposed Protestant missions. Twenty-five years of work in Austria show results largely in excess of what would be expected from the time and the small force at work. In Spain, quiet, persevering work has been carried on, while in Mexico the results are remarkable, all things considered.

South America has been called the "Neglected Continent." The Moravians entered Dutch Guiana in the eighteenth century, and a final entrance was made in the south in 1854. The results are, as yet, small.

Of woman's part in the work of the century some mention must, in all fairness, be made. From the first, women had a large share in the work, but it was not until comparatively late that they worked in a degree independently. While we hold in remembrance the one whose name is conspicuous in the formation of the American Board, Samuel J. Mills, let us remember that back of him was his praying mother, who had early consecrated him to the work of Foreign Missions. Let us keep in mind that those early missionaries were mostly accompanied by their wives, who bravely and sweetly faced the all untried life of devotion and service. By the side of the intrepid Robert Moffat, as he entered the wild country of South Africa, stood unflinchingly Mary Moffat; and when the roll of pioneers in missionary service is made forget not to place there the name of the first Protestant missionary to Mexico, Miss Rankin.

The first woman's society was formed in 1825, for promoting education in the West Indies. In 1840 several societies were formed in England. America was slower. In 1861 the Woman's Union Missionary Society, undenominational, was organized, followed in 1868 by our Woman's Board of Missions.

Up to this date unmarried women were seldom sent out. Even on the field we find missionaries who were gathered from over a large region for conference, after discussion, voting that "the Lord had no work for spinners in these parts." But, as for Christendom as a whole, a great change came both to conviction and to missionary policy a quarter of a century ago. Woman's sphere was expanding at home,—it naturally expanded in the sublime effort to redeem Asia, Africa and the Islands. The patent fact could not be ignored that in the Orient one half the population was practically beyond the reach of the gospel because the sexes are so carefully kept apart, and women live so secluded. Zenana and medical work for women were started.

Although bodily healing held a prominent place in the ministry of the Divine Master, it is but recently that this phase of evangelizing work has received any considerable amount of attention. The Danes and Moravians sent out a few medical men in the eighteenth century, but no permanent medical service was established. Carey's colleague, John Thomas, was first a surgeon of the East India Company. Dr. John Scudder went to India in

1819 as evangelist and physician, and a few were sent in the thirties, but of the six hundred men and women trained in the science and art of healing now found in the field, a majority have gone in the last two or three decades. They have done an excellent work, with results not confined to individual patients. It has been tritely said that Dr. Peter Parker "opened China with the point of his lancet." Dr. Allen's surgeon's knife effected the entrance to Korea, while other lesser instances might be cited. The woman physician has "unlocked many a door closed to all others." She has broken her alabaster box of precious ointment over lowly, suffering ones in the name of the Christ. Said a Hindu in answer to a question as to which of the missionary methods they most feared, "We dread your women and we dread your doctors, for your doctors are winning our hearts, and your women are winning our homes; and when hearts and homes are won, what is there left?"

The twentieth century is begun. It is ours so to mold its early years as to make its review the brightest page in the world's century book. How shall we do it? Long years ago Jeremiah the prophet spoke words which well answer this question. He said, "Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

The "good way" and the "old paths" of the early part of the century were the way and paths of prayer. We have seen how the spirit of prayer brooded over the Christian world then. To the devotion and sympathy which had inspired earlier missionary effort was added the call of duty,—duty to God and man. Hence they prayed; singly and together. The paths of Mills and his associates did not *begin* at the haystack; they *met* there, and from it issued that broad way over which light and salvation have gone to the uttermost parts of the earth, which is named—the American Board. We live overmuch in the highways of life,—the busy, bustling highways. To the Christian whose "vital breath" is prayer, the life of prayer is not impossible even there. But we lose much; we miss many fragrant by-ways; we are not strong to "attempt great things for God" as we might be did we but oftener "stand in the way," ask for the "good way," and walk in the "old paths,"—the sweet, secluded paths of prayer.

SIDELIGHTS FROM PERIODICALS.

CHINA.

THE question is sometimes asked of the besieged at Peking, "How did you hold out?" This is answered in the *Living Age*, January 5, by one of the besieged, Rev. Roland Allen, of the Church of England mission. Upon the same general topic is "The Fall of Peking," by Rev. Gilbert Reid, in the *Forum*, January; also, from another point of view, "Besieged in Peking," by Cecile E. Payen, *Century*, January.

Other discussions gathering about vital concerns in China are "The Empress Dowager," by R. Van Bergen, *Atlantic*, January; "Chinese Foreign

Policy," John Ross, in *Contemporary Review*, December; "Some Chinese Oddities," illustrated, by Rev. F. E. Clark, *Cosmopolitan*, January; "The Plague Ship," a story of the Chinese coast, by Stephen Bonsal, *Scribner's*, January; and in the same "A Comparison of Armies in China," by Thom. F. Millard. In *North American Review*, January, "China and Her Foreign Trade," by Sir Robert Hart.

JAPAN.

There are phases and phases to the Oriental life. The picturesque, the curious, the graceful, the artistic, have their value. None appreciate this side of life better than the missionary who sees all sides, even though he emphasizes it but little in his higher sphere of effort. It is pleasant to read of it in such a poetical bit as that entitled "My Japan," by Poultney Bigelow, *Harper's*, January.

AUSTRIA.

"The Outlook in Austria: A Dream," by S. Schidrowitz, *Contemporary Review*, January.

GENERAL.

In the same, Louise Brown argues, under the topic "Missionaries and Government," that missionaries should drop their nationality, and should avoid confounding Christianity with Western civilization.

Review of Reviews, January. Edm. F. Merriam prophesies of "Foreign Missions in the Twentieth Century."

North American Review, January. D. Menant gives the fifth paper upon "The Great Religions of the World." M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

THE POWER OF INDIVIDUAL EFFORT IN FOREIGN MISSIONS.

TOPIC FOR MARCH.

OF the Missionary. OF the Native Helper. OF the Home Worker.

The topics of the month are very attractive, stretching out in an almost indefinite line of interest. What could exceed the power of the lives of missionaries as they build Christian homes in the far-away lands? Rev. Dr. Creegan has written a number of sketches of the earlier men and women, which have been bound in a volume called "Great Missionaries of the Church," or single copies can be obtained in the rooms of the New York office of the A. B. C. F. M., Fourth Avenue and Twenty-second Street, New York City, free on application. Among these papers are the lives of such men as Rev. Drs. William Goodell, Adoniram Judson, Titus Coan, Burton Patterson, Neesima, Wm. Schauffler, John Eliot, and Elijah C. Bridgman. In addition to these may be mentioned Rev. Dr. Tyler, who labored so many years in South Africa, a memorial of whom may be found in *Missionary Herald* of February, 1896, page 93; Rev. Dr. Samuel Fairbank, whose long life in India was very fruitful, a memorial may be found in *Missionary Herald* of August, 1898, and Rev. Cyrus Hamlin, D.D., to whom reference is made in the *Congregationalist*, pps. 140, 205, 211, and 255 of 1900, also "Advance," p. 203, 1900. Then need we stop to enumerate the goodly company of women—Mrs. Emily Judson, Mrs. Clara G. Schauffler, mentioned by Dr. Creegan; Miss Eliza Agnew, who worked so many years in Oodooville, the account of whom can be found in *LIFE AND LIGHT*, September,

1894, page 409; Mrs. Emily R. Montgomery, who is said to have led an unusual number of souls to Christ, whose memorial may be found in the April number of *LIFE AND LIGHT* for 1898; Mrs. Logan, brave worker in the far-off islands of the sea, an account of whose life can be found in the January *LIFE AND LIGHT* of 1900; Miss Eliza Fritcher, *LIFE AND LIGHT* for August, 1896. Need we mention more than to add the names of our martyrs—Miss Mary S. Morrill and Miss Annie A. Gould, Miss Susan Rowena Bird and Miss Mary Louise Partridge.

The native helpers are not so well known to us, but their individual work is greatly appreciated. They go among their own people, and tell them of the "good news of salvation," which they themselves believe. The *Missionary Herald* extra, of June, 1898, gives an account on its second page of several Chinese workers who are very interesting—Lin Yun Lung, Chu Kuang Kuéi, Chon Kung.

"The Story of Sister Varteni, of Aintab," written by Miss Myra Proctor, may be obtained for forty cents by sending to Miss Hartshorn at the rooms of the W. B. M., Congregational House, Boston; also "Silken Braid," a leaflet published by the American Board. Leaflets prepared to assist in the study of the lesson can also be obtained at the same address. A new leaflet by Mrs. C. M. Lamson for five cents. "A Few Words About Preachers of the Gospel in Asia Minor," by Rev. Edw. Riggs, of Marsovan, is an interesting leaflet to be obtained at the rooms of the A. B. C. F. M. Also "Notes From the Field Workers" in Africa, India, China and Turkey.

We need not prolong an impossible programme, but turn to the third division of our topic—Of the Home Workers. To each auxiliary will immediately arise a group of names and faces dear to them for work done in church, or State or Board. Give to your best beloved ones a few minutes' consideration; drop on their graves a few words of remembrance—though "dead, they yet speak." We will name only a few of those whose works rush upon our memory: Mrs. T. C. Doremus, of New York, the honored president of the Woman's Union Missionary Society; Mrs. Mary Pruyn, who worked under her, and Mrs. Agnes Pruyn Strain, whose work is fresh in many hearts, accounts of whom may be found in a memorial volume entitled "Studies in the Song of Songs"; Mrs. Albert Bowker, honored President of the W. B. M., reference to whose life may be found in *LIFE AND LIGHT* of September, 1898, page 412; Mrs. Guilford Dudley, beloved treasurer of the New York State Branch, whose memorial is in their report for 1899, and in *LIFE AND LIGHT*, page 215, May, 1899; Mrs. C. C. Creegan, mentioned in *LIFE AND LIGHT*, September, 1897; Miss Spofford, secretary Maine Branch, *LIFE AND LIGHT*, December, 1899; Mrs. Burdet Hart, president New Haven Branch, *LIFE AND LIGHT*, January, 1893, page 28. Would it not be fitting to read in closing Bonar's hymn, "Only remembered by what I have done"? M. J. B.

UNITED STUDY OF MISSIONS.

SIX LESSONS ON MISSIONS IN THE NINETEENTH CENTURY

THIRD LESSON—THE CENTURY IN CHINA.

FOUND in 1800, in the British Museum, a Chinese manuscript of the Four Gospels and other parts of the New Testament. This turned the attention of English Christians toward China, and opened the gateway for a hundred years of effort and success in the empire.

I. Leading Events connecting China with the outside world. Ten-minute quiz.

II. Development of Missions. Five-minute papers.

III. The Persecution of 1900—Cause, Facts, Results. Ten-minutes open parliament.

I. 1801-1820. 1804 Rober Morrison studying Chinese in England. 1806 Ship of Olyphant & Co., from New York, carries Morrison to China. 1807 Morrison reaches Canton bearing letter from U. S. Secretary of State, James Madison, and is, 1808 Appointed translator by East India Company. 1810 Translated into Chinese and printed, the Book of the Acts. 1814 New Testament translated. 1814 First Chinese baptized. 1818 Entire Old Testament translated by Morrison and Milne. 1818 Anglo-Chinese College.

1821-1840. 1821 Morrison completes Chinese Dictionary. *Scouts watching at the gateways of China*: 1826 Dr. Gutzlaff in Batavia. 1829 A. B. C. F. M. at Canton. 1833 A. B. M. U. at Bangkok, later, Swatow. 1834 Dr. Peter Parker founds Medical Society at Canton. 1835 American Protestant Episcopal Church in Java, later, Shanghai. 1838 Presbyterian Church, U. S. A., at Singapore, later, Ningpo. 1839 American Reformed (Dutch) Church at Borneo, later, Amoy.

1841-1860. 1841 First Opium War. 1842 Treaty of Nanking opens Canton, Amoy, Foochow, Ningpo, Shanghai. *Scouts enter these five gates*. 1843 B. and F. Bible Society. 1844 C. M. S. 1845 English Baptist Society. 1847 Presbyterian Church of England, Hong-Kong, later, Amoy. 1847 American M. E. Church (North), Foochow. 1850 Tai-ping Rebellion. 1856 second Opium War. 1860 Treaty of Tientsin. Articles: 1. Nine new ports open. 2. Toleration of Christianity. 3. Interior open to travel.

1861-1880. 1861 Tientsin and Hankow occupied. 1861 Presbyterian Press at Shanghai. 1863 Peking occupied by four societies. 1865 Mongolia entered. 1865 C. I. M. founded. 1866 Telegraph from Peking to outside world. 1870 Tientsin Massacre. 1873 Manchuria occupied, U. P. Church, Scotland. 1873 Pao-tung-fu made a station. 1876 four new ports opened. 1876 American Bible Society. 1876 Railroad opened, Shanghai. 1877 Shanghai Conference. 1878 Great Famine. 1879 Presbyterian Church of Ireland in Manchuria.

1881-1900. 1881 Viceroy's Hospital built, Tientsin. 1882 Shansi Mission opened. 1888 Canada Presbyterian Church enters Honan. 1888 Christian College founded, Canton. 1890 Second Shanghai Conference. 1894 Empress presented with New Testament. 1895 Fukien Massacre. 1895 China-Japan Treaty. 1896 Railroad opened, Tientsin. 1898 Reform Edicts. 1899 Rise of Boxers. 1900 The Great Persecution.

I. (1) Bible Translation.—(a) Moseley's Memoir. Morrison's Work. Later versions. (b) Bible for the Blind. (c) New Testament for the Empress. Bible in the Palace. (2) The Press.—(a) Early Press and Printers. Great Mission Presses. (b) Books, periodicals. (c) "The Book Fever," and effects. Anti-Christian books and cartoons. (3) Education.—(a) Anglo-Chinese College. (b) Christian high schools and colleges. (c) Universities at Nanking and Peking. (4) Medical Missions.—(a) Canton Medical Society. (b) Hospitals and dispensaries. (c) Chinese Christian hospital at Hankow. (5) Preaching.—(a) Early methods. Present methods. (b) Features in cities. A country trip.

PROTESTANT CONVERTS.—1814, 1; 1843, 6; 1853, 350; 1865, 2,000; 1876, 13,035; 1893, 55,093; 1900, 100,000.

REFERENCES.—Report of Ecumenical Conference: China's destitution of the Gospel and Supply, Vol. I., Chap. XXIII. pp. 540-544. Stability of Chinese, p. 546. Character of Converts, p. 547. Reform Movement, pp. 551-554. Outlook for Women, p. 549. Dr. Ashmore on China, p. 554. Literature, Vol. II. pp. 71-74. Presses, Vol. I., p. 248. Famine, Vol. II., p. 230. Blind, pp. 242-244. Medicine, p. 545.—"Encyclopædia of Missions," Articles: Morrison; China; London Missionary Society; Peter Parker; Edinburgh Medical Missionary Society; Missionary Conferences.—"Statistical Tables," by Jas. S. Dennis. II—1. Morrison: see (a) Leonard's "Hundred Years of Missions," p. 312; "Story of L. M. S.," p. 121. (b) Pierson's "Miracles of Missions No. 7." (c) American Bible Society Record, January, 1895. II—2. Williams' "Middle Kingdom," p. 367; Dennis's "Christian Missions," Vol. II., p. 36. II—3. Martin's "Cycle of Cathay," Chaps. 6, 7; "Middle Kingdom," pp. 340-343. II—4. "Christian Missions," Vol. II., pp. 420-425; Lowe's "Medical Missions," Chap. 5. II—5. Nevius' "Methods of Mission Work. III—Current missionary periodicals; reports; the daily press.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18, 1900, to December 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		NEW HAMPSHIRE.	
<i>Gorham</i> .—F. G. C.,	2 80	James L. Batchelder,	10 00
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Camden, S. S., Prim. Dept., 2; Searsport, First Cong. Ch., C. E. Soc., 12; Waldoboro, 6.25,	20 25	<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Exeter, Aux. (38.50 Th. Off.), 40.50; Hampstead, Aux., 13; Jaffrey, Th. Off., A Friend of Missions, 5; Keene, First Ch., Aux., Th. Off., 32.35; Portsmouth, Aux., 22; Rollinsford, Wide Awake M. C., 2,	114 85
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Bethel, Aux., 8; Gorham, Aux., 29; Minot Centre, 13; Portland, Second Parish and Bethel Ch's, Memorial Service for Miss Morrill and Miss Gould, 58.21, State St. Ch., Aux., 42.70, Williston Ch. (of wh. 12.04 Th. Off.), 18.44; Wilton, Aux., 5.1 ^a	174 45		
	Total,	197 50	124 85
			Total,
			124 85
			LEGACY.
		<i>Exeter</i> .—Legacy of Miss Abby E. McIntire, through Treasurer of New Hampshire Branch,	100 00

VERMONT.

A Friend, Washington County,	50 56
<i>Vermont Branch.</i> —Mrs. T. M. Howard,	
Treas. Ascutneyville, 1; Burlington,	
First Ch., Th. Off., 53, College St. Ch.	
(Th. Off., 53.82), 74.63; Middlebury, Mrs.	
J. M. Boyce, 10; Montpelier, Bethany	
(C. E. Soc., 10; Newport (Th. Off., 17),	
21.75; Springfield (Th. Off., 38), 48; St.	
Johnsbury, North Ch. (Th. Off., 79),	
87.75, South Ch. (Th. Off., 78.07), 81.12;	
Westminster West, Th. Off., 6.50,	393 75
Total,	444 31

MASSACHUSETTS.

A Friend,	15 00
<i>Andover and Woburn Branch.</i> —Mrs. G.	
W. Dinsmore, Treas. Friends in Branch,	
57; Andover, Chapel Ch., 112.53, South	
Ch., 83.31, C. E. Soc., 10; Ballardvale,	
Union Cong. Ch., C. E. Soc., 6; Malden,	
Aux. (const. L. M's Mrs. Festus Craw-	
ford, Miss P. H. Marsh), 50; Medford,	
Mystic Ch., Aux. (const. L. M's Mrs. A.	
M. Wells, Mrs. M. C. Blaisdell), 50, Union	
Ch., W. C. League, 7.66,	381 50
<i>Barnstable Branch.</i> —Miss Amelia Snow,	
Treas. Harwich, Aux., 16.25; Truro,	
Aux., 4,	20 25
<i>Berkshire Branch.</i> —Mrs. Chas. E. West,	
Treas. Adams, Aux. (25 const. L. M.	
Mrs. A. B. Penniman), 30.56; Hinsdale,	
Aux., 10.36; Housatonic (7.25 Th. Off.),	
15.40; Lee, Second Ch., Aux., 110.40;	
Lenox, 10.50; Pittsfield, South Ch., Aux.,	
41.09, First Ch., Aux., 19; Richmond,	
Aux., 41.85; Southfield, King's Messen-	
gers M. B., 2.40; Williamstown, 7, Two	
Friends in Berkshire, 250,	538 56
<i>Boston.</i> —Mrs. Bradley, to const. Mem.	
Cradle Roll, Roger Wolcott Carter,	25
<i>Essex North Branch.</i> —Mrs. Wallace L.	
Kimball, Treas. Georgetown, Mem.	
Ch., 40, C. E. Soc., 10; Haverhill, North	
Ch., 200; Ipswich, North Ch., 80,	330 00
<i>Essex South Branch.</i> —Miss Nannie L.	
Odell, Treas. Beverly, Dane St. Ch.,	
Aux., 180; Salem, Tabernacle Ch., Y. L.	
Aux., 30, Prim. Dept., S. S., 5,	215 00
<i>Franklin Co. Branch.</i> —Miss Lucy A. Spar-	
hawk, Treas. Conway, Aux., 27, Jr. C.	
E. Soc., 6; Greenfield, Aux., 13.50; South	
Deerfield, Th. Off., 9.50,	56 00
<i>Greenfield.</i> —Mrs. Charles E. Beals and	
children, Thanksgiving Off.,	1 15
<i>Hampshire Co. Branch.</i> —Miss Harriet J.	
Kneeland, Treas. Amherst, South,	
Aux., 30; Cummington, Aux., 6.85;	
Northampton, First Ch., Aux. (Th. Off.,	
144.25), 167.75, Edwards Ch., Aux., 5,	209 60
<i>Lincoln.</i> —Miss Mary Susan Rice,	1 00
<i>Lowell.</i> —Miss Josie L. Hitchcock,	10 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow,	
Treas. South Framingham, Grace Ch.,	
Aux., 14; Wellesley, Wellesley College	
Christian Asso., 228.60,	242 60
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah	
B. Tirrell, Treas. Brockton, South Ch.,	
Aux. (23.40 Th. Off.), 83.64, Walton Ch.,	
Aux., Th. Off., 10; East Milton, Aux.	
(Th. Off., 8.56), 11.06; East Norfolk, C.	
E. Union (of wh. Braintree C. E. Soc.,	
31, Holbrook C. E. Soc., 15, Quincy Pt.	
C. E. Soc., 5), 41; East Weymouth, Aux.,	

Th. Off., 52.60; Hanover, Aux., 16; South	
Weymouth, S. R. T. and W. C. T., 1.26,	215 56
<i>No. Middlesex Branch.</i> —Miss Julia S.	
Conant, Treas. Ashby, Woman's Union	
Th. Off., 12, Less expenses, 36 cts.,	11 64
<i>Old Colony Branch.</i> —Miss Frances J.	
Runnels, Treas. Attleboro, Aux., 3.25;	
Berkley, Ladies' Cent Soc., 13.16; Edgar-	
town, Aux., 10; Fairhaven, Aux., 10;	
Marion, Aux. (with prev. contri. const.	
L. M. Mrs. Stephen D. Hadley), 22.29;	
North Dighton, Aux., 50; Somerset,	
Aux., 10, Whatsoever Circle, 10, Pome-	
granate Band, 5,	133 70
<i>South Lancaster.</i> —A Friend,	5 00
<i>Springfield.</i> —A Friend,	20
<i>Springfield Branch.</i> —Mrs. Mary H. Mitch-	
ell, Treas. Mittineague, The Gleaners,	
5; South Hadley Falls, Aux. (const. L.	
M. Mrs. G. W. Fiske), 25; Springfield,	
Mem. Ch., Aux., 11, Park Ch., Aux., 8.78,	49 78
<i>Suffolk Branch.</i> —Miss Myra B. Child,	
Treas. Alston, Cradle Roll, 13.16; Au-	
burndale, Y. L. Aux., 50; Boston, Mt.	
Vernon Ch., Aux., 71, Park St. Ch., Jr.	
Aux., 30, Shawmut Ch., Aux. (of wh. 25	
const. L. M. Emma P. Hutchins), 79.75,	
Helpers, Walden Porter Hobbs, 1;	
Brighton, Aux., 24.43, Jr. C. E. Soc., 5;	
Cambridge, Shepard Mem. Ch., Shepard	
Guild, 6; Chelsea, Central Ch., Cradle	
Roll, 20.61; Dedham, Aux., 5.50; Dor-	
chester, Second Ch., Y. L. Aux., 86, Har-	
vard Ch., S. S., 2, Pilgrim Ch., Aux., 5;	
Franklin, Mary Warfield Miss. Soc., 75;	
Hyde Park, Aux., 75; Jamaica Plain,	
Miss L. T. Prescott, 10; Needham, Aux.,	
Th. Off., 34; Newton, A Friend, 1, Eliot	
Ch., Aux., 342.13; Newton Centre, First	
Ch., Aux., 13.51; Norwood, M. C., 5;	
Roxbury, Eliot Ch., Aux., 15, Immanuel	
Ch., Aux. (of wh. 75 const. L. M's Mrs.	
W. A. Paine, Mrs. F. O. White, Mrs. J.	
C. Richards), 124; Somerville, Prospect	
Hill Ch., Cradle Roll, 6.05, Winter Hill	
Cong. Ch., Y. L. Miss. Soc., 7.50; Wal-	
pole, A Friend, 15,	1,122 64
<i>Wellesley.</i> —Charles B. Dana,	25 00
<i>Worcester Co. Branch.</i> —Mrs. Martha D.	
Tucker, Treas. South Royalston, Aux.,	
5; Worcester, Old South Ch., Little	
Light Bearers, 12, Plymouth Ch., Aux.,	
25, Union Ch., Aux., 76,	118 00

Total, 3,702 43

LEGACIES.

<i>Arlington.</i> —Legacy of Mary J. Wiggins,	
Albert Perry and Robert A. Ware, Exrs.,	300 00
<i>Lee.</i> —Legacy of Mary I. Bradley, J. L.	
Kilborn, Exr.,	200 00
<i>Worcester.</i> —Legacy of Albert Curtis,	10 00
<i>Worcester.</i> —Legacy of Lois R. Hastings,	
M. C. Goodnow and George Richardson,	
Exrs. (additional),	1,502 23

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J.	
Barnefield, Treas. Newport, Aux., Th.	
Off., 26.23; Pawtucket, Park Pl. Ch.,	
Cradle Roll, 10.31, Weeden St. Ch., Jr.	
C. E. Soc., 2.50; Providence, Union Ch.,	
Union Workers, 10.35,	49 39
Total,	49 39

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary L. Lockwood, Treas. Danielson, Aux., 35.80; Lisbon, Aux., 19.36; Norwich, Broadway Ch., Aux., 178.55, Second Ch., Aux., 70; Pomfret Centre, Aux., 44; Putnam, Aux., 40.91; Windham, Aux., 35; Woodstock, Aux., 32.80, 456 92

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 26.37; Collinsville, Dau. of Cov., 1.70; Ellington, Aux. (65 Th. Off., and 50 const. L. M's Mrs. J. Abbott Thompson, Mrs. James D. McKnight), 67.35; Farmington, Aux., 20; Hartford, Asylum Hill Ch., Aux., 1, Farmington Ave. Ch., Aux. (of wh 50 by Mrs. Nathaniel Shipman const. L. M's Mrs. Mary C. Tyler, Miss Helen Penrose, 25 by Mrs. C. R. Burt const. L. M. Marion L. Burt, and 25 by Mrs. W. P. Williams const. L. M. Mrs. Fred A. Handall), 200.40, First Ch., Aux., 388.50, Y. P. Soc., 10, South Ch., Aux., 60; Mansfield, Aux., 5; New Britain, South Ch., Jr. C. E. Soc., 50 cts.; Plainville, Aux., 77, Dau. of Cov., 21; Unionville, Aux. (26.45 Th. Off.), 30.95; Wethersfield, Aux., 35.60, 945 37

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Aux., 4.89; Bethlehem, Aux., 18.25, C. E. Soc., Friends, 7; Black Rock, Aux., 12; Branford, Aux. (of wh. 75 const. L. M's Miss Elsie L. Nichols, Mrs. Charles H. Wilford, Mrs. George Pond Wilford), 77; Bridgeport, North Ch., Aux., 23.50, Park St. Ch., C. E. Soc., 5, South Ch., Aux., 147.59; Brookfield Centre, Aux., 5.60; Canaan, Aux., 4.50, Y. L. M. C., 15, Whatsoever, 1.39, C. E. Soc., 15; Centrebrook, Aux., 5.25, Cradle Roll, 3.91, Jr. C. E. Soc., 1.79; Colebrook, Aux., 30; Cromwell, Aux., 68.58; Danbury, Second Ch., Aux., 40; Darien, Aux., 22.10; Deep River, Aux., 6; East Canaan, Aux., 10, C. E. Soc., 5; Ellsworth, C. E. Soc., 5; Goshen, Aux., 2; Greenwich, Aux., 34; Guilford, First Ch., Aux., 1, S. S., 20; Haddam, Aux., 15.50; Harwinton, C. E. Soc., 5; Hotchkissville, C. E. Soc., 17.50; Kent, Aux., 46.50, S. S., 10; Litchfield, Y. L. M. C., 150; Madison, Aux. (of wh. 25 by Mrs. Zerviah P. Dudley const. herself L. M., and 100 const. L. M's Mrs. Ralph Ruell, Mrs. David Meigs, Mrs. Walter Lewis, Miss Mary E. Day), 135; Meriden, First Ch., Aux. (of wh. 250 const. L. M's Mrs. L. A. Miller, Mrs. Sherman F. Johnson, Mrs. Adam Orr, Mrs. A. H. Merriman, Mrs. A. C. Wetmore, Mrs. F. A. Mayne, Mrs. John Parker, Mrs. Frank Andrus, Mrs. E. W. Smith, Miss Lydia Gladwyn), 290, Centre Ch., Aux., 54; Middlebury, Aux., 20.25; Middlefield, C. E. Soc., 3.75; Middletown, First Ch., Aux., 64.43; Milford, Plymouth Ch., Aux., 25; Milton, C. E. Soc., 8; Morris, Aux., 25; Naugatuck, Aux., 26; New Canaan, Aux., 7.50; New Hartford, Aux., 10, C. E. Soc., 5; New Haven, Taylor Ch., 10; New Milford, Aux., 92.25; Newtown, Aux., 4; Norfolk, Y. L. M. C., 50, Whatsoever, 7; Northfield, Aux., 26.50; Northford, Aux., 32.50; North Haven, Aux., 20; North Kent, C. E. Soc., 4; North Madison,

Aux., 9.30, M. C., 15.81; North Stamford, Aux., 1; Norwalk, Aux. (of wh. 25 const. L. M. Mrs. George D. Egbert), 40, Door Keepers (const. L. M. Mrs. Edward M. Lockwood), 25, Sunbeam C., 5, S. S. const. L. M. Mrs. Eugene L. Boyer, 25; Plymouth, Aux., 43; Portland, Aux., 12, Builders, 27; Prospect, Aux., 11, Gleaners, 30; Reading, Aux., 7.25, Cradle Roll, 50 cts.; Roxbury, C. E. Soc., 2.25; Salisbury, Aux., 19.70; Saybrook, Aux., 25; Sherman, Cradle Roll, 4.20, C. E. Soc., 3; South Britain, C. E. Soc., 3.05; South Canaan, Aux. (in mem. of Mrs. Manley), 10; Stamford, Aux., 25, C. E. Soc., 10; Stratford, Aux., 48, H. H., 5, Miss Annie Bennett (in mem. of her mother), 100; Thomaston, Aux., 3.50, C. E. Soc., 10; Torrington, C. E. Soc., 3.50; Washington, Aux., 19.50, Cradle Roll, 91.52; Waterbury, Second Ch., Aux., 25, G. T., 5, Cradle Roll, 22; Westbrook, Aux., 15.50; West Cornwall, C. E. Soc., 25; Westport, Aux., 46; West Torrington, Aux., 11; Whitneyville, Aux., 15.31, Jr. C. E. Soc., 15; Winchester, C. E. Soc., 11.40; Winsted, Second Ch., G. C., 25, C. E. Soc., 5; Woodbury, North Ch., C. E. Soc., 10, First Ch., C. E. Soc., 7.75; Fairfield Co. Meeting, Th. Off., 13.77; Litchfield Co., Two Friends, 200, 2,864 04

Total, 4,266 33

NEW YORK.

A Friend, 112.70; Brooklyn, Christmas Gift, J. P. Roberts, 5; Golden's Bridge, A Friend, 1.40; Parma, Almira Bond, 1.40; Rochester, Mrs. George W. Davison, 5, 125 50

New York State Branch.—Mrs. F. M. Turner, Treas. Brooklyn, Central Ch., Aux., 166.67, Lewis Ave. Ch., Aux., 50, Mrs. Theo. R. Davis, 250, Tompkins Ave. Ch., King's Dau., 25; Buffalo, First Ch., Aux., 91; Canandaigua, First Cong. Ch., S. S., 43.10; East Smithfield, C. E. Soc., 12; Deansboro, Dau. of Cov., 7; Flushing, Aux., 33; Jamestown, Aux., 25; New York, Manhattan Ch., Aux., 15.18, Jr. C. E. Soc., 7.56, Mt. Vernon Ch., Aux., 15; Northville, Aux., 10; Phoenix, Aux., 35; Sidney, C. E. Soc., 6; Syracuse, Miss. Rally, 1.53; Wellsville, Aux., 3.78; West Winfield, Aux. (with prev. contri. const. L. M. Mrs. George C. DeMott). Less expenses, 92.62, 704 20

Total, 829 70

CHINA.

Tung-cho.—Woman's Christian Asso., 11 88

Total, 11 88

General Funds, 9,241 24
Gifts for Special Objects, 385 15
Variety Account, 69 08
Legacies, 2,112 23

Total, \$11,807 70



President.

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TEN YEARS' REVIEW OF THE HISTORY OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

(Concluded.)

IN 1898, for our Silver Jubilee Report, the cover was embellished by a design by our own Board artist, Mrs. C. W. Farnam, who is now studying art and missions "across the waters." The design was of a cross, covered with eschscholtzias, for Santa Cruz the place of our organization, showing our aim to bring all nations to the Cross.

Correspondence with our various branches—the Young Ladies' Branch, the Utah, Oregon, Washington and Southern Branches—has been extensive and of mutual benefit. All of these five branches, excepting the Young Ladies' Branch, have been organized during the last ten years. Their growth and prosperity have been a constant cause for gratitude.

We have kept in close touch with our sister Boards of Boston and the Interior, and also the American Board, through letters of advice constantly received.

These things have been a part of the history of our Board since 1890. There are people and societies who make history by special deeds of heroism; to others is given the grace to hold on—to continue in effort. Such has been the record of our missionaries in the field; such has been the history of our work at home. The seven loaves and few small fishes—we have offered them to the Lord, and so wonderfully has he blessed them that many basketfuls remain—most unexpected reactionary influences of this

twofold distribution. The spiritual life of the home churches has been quickened. Working together with the Lord in this blessed cause of foreign missions has broadened many a mind, has quickened many a soul. Where so many have been and now are active workers—all up and down our Pacific coast, in each little auxiliary in our remotest church, as well as in our cities—it is simply impossible to have any roll call of names here to-day. We would give loving tribute to those who could not respond to the roll call if they would; those who have labored long and continuously for our Woman's Board, and whose mantle has fallen upon us; who would say to us to-day, "Be instant in season," and "Work, for the night cometh."

My own interest in the work was never greater. Never did I so realize its importance. The work of women surrounded by blessings and privileges in behalf of women and children destitute of both! Can we exert ourselves too much? Shall we give of that which costs us nothing? Shall we not rather give of our funds, our time, our strength? The demands are ever increasing—the war in Africa, the horrors in China, the famine in India; how our hearts are wrung as we think of it all! What is our responsibility? Is it not heavy? What is our privilege? Is it not great?

Those of us who are here to-day have felt, each in some degree, in her own heart, the blessing of work for Christ through the cause of missions. We have enjoyed this work; we have loved it. Some of us have sacrificed for it. We have enjoyed working together with Christ. For your constant co-operation and unfailing kindness to me as President, for the last ten years, I thank you.

No one is more conscious than I that things might have been done better, on my part. As one of the great men of to-day has said: "We have done the best we could. The fear of a mistake shall not deter us from doing our duty. The only man who never makes a mistake is the man who never does anything."

We have certainly tried to do something—you and I, all of us together; and we are all glad of it to-day. We wish it had been more—yes, ever so much more! And now, in the future much more is to be done. You and I, all of us, are going to put ourselves into this Board work more heartily than ever, under the leadership of one who has been in foreign fields, who knows the need there, who has been in the homeland and who knows the need here; one whose voice you have heard in your own churches and in our Board meetings, whom we all have loved in the past and whom we welcome now as our next President,—to be still loved and helped,—Mrs. A. P. Peck.

INDIA.

HINDU GIRLS' SCHOOL IN TIRUMANGALAM.

BY MISS MARY PERKINS.

WE have the past year for the first time sent a fourth standard from the Hindu Girls' School to the primary examination, and we were pleased to have them all pass.

The girls of this standard have conducted themselves so much like Christians that it has been difficult for us to distinguish them in thought from our Christian children. In their Hindu homes they have witnessed so good a confession that their parents have complained to the teachers; they have been unwilling to worship the household gods and rub the sacred ashes on their foreheads.

It is with regret that we realize that we may not be able to exert as direct an influence upon them as formerly. They have passed the highest standard in the school, and we shall therefore not have them with us, but we hope to keep in touch with them, and that religious impressions already received may be deepened.

All of the girls of the school attend regularly the church services, morning prayers, as well as two school prayer meetings every week, one of which is together with the Christian children. They are as devout in appearance as any of our children; many of them lead in prayer and take part in the exercises, as children of Christian parentage might do. We have recently met, in another district, an educated Christian Brahmin woman of great influence, whose earliest impressions in favor of Christianity were formed while attending a mission school. We can but believe that the precious seed of the kingdom which is being sown in the hearts of the little girls who attend the Hindu school will not return unto God void. They devote their weekly offerings to the pastor's salary.

THE PASSING OF LITTLE EAGLE.

THE exalted and tender genius of Christianity appears in every incident of life and death. It appears with more distinction where a people but recently pagan illustrates the discipline and spirit of its faith. One of the letters of Miss Mary P. Lord, long a teacher among the Sionx on the Grand River Reservation, North Dakota, gives a loving account of a young Indian who died at Little Eagle Village, in September, 1899.

His name was Little Eagle, and he was the Christian son of a Christian father and mother redeemed from the heathenism of their tribe. The elder Little Eagle, who was the first deacon of the Grand River Mission Church, had been a United States police soldier, and was killed in the fight at the capture and death of Sitting Bull. He was the father of many sons, and the place where they lived was called after the family.

Henry Little Eagle was his widowed mother's pride and dependence, for he was her last living son. The boy studied at the mission and Government schools, and developed an amiable and manly character that inspired affection and trust. The Grand River Church, to which he belonged, made the young stock farmer its treasurer, and the local Young Men's Christian Association elected him its president.

In the midst of his usefulness he was attacked with hemorrhage of the lungs, and sank into a rapid decline. So universal was the esteem and sympathy for him that his sick-room became almost a shrine. His Indian friends, and Christians of all sects from the settlements around his village, came to see him in his brave and gentle patience, and sometimes joined in singing to him his favorite Gospel Hymns. When the last moment came it was his own voice that sang "Jesus, Saviour, pilot me"; and his spirit passed with a prayer.

His Sioux mother, a tall and stately woman, had suffered it all with the silence of her race. When she knew that her boy was no more, her sorrow cried out, in her native tongue, the cry as old as the human heart,—
"Micinksi! Micinksi!" (My son! My son!)

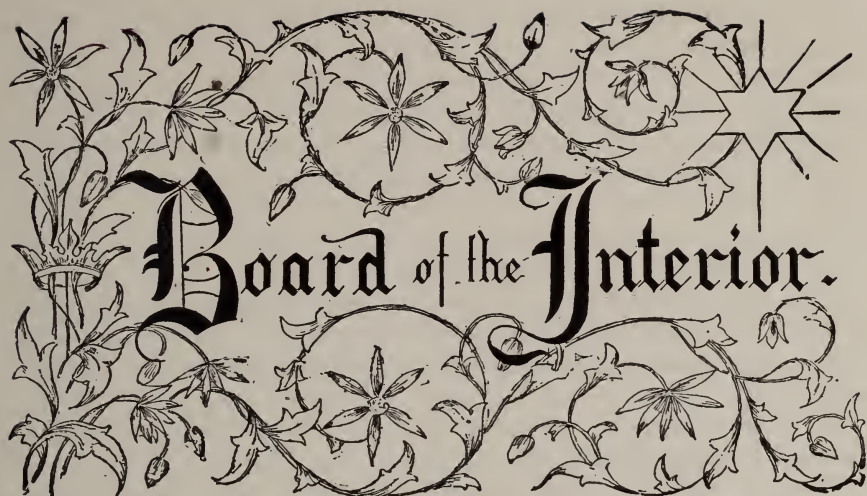
It was the lamentation of David in "the chamber over the gate."

The thronged funeral, with its full-hearted tributes of speech and emblem and tender song, might have honored a statesman's burial. And Henry Little Eagle had lived but twenty-two years.

In the cemetery, after the casket had been lowered, and the solemn committal and benediction had been said, the people were turning away; but the mother, calmed now by her Christian faith, stood beside the grave and addressed them in the Indian language.

"I am lonely," she said. "We were a large family, and now only one is left me—a married daughter. But they all died trusting in God, and I rejoice. I want to help you more. I have something that my son meant to give—a dollar for the Rock Creek people, and a dollar and a half for the Wotanin Waste mission paper. Take it from his own hand."

Saying this, she stooped and laid two little purses on the ground at the head of the grave. It was a slight offering, but it was the last gift of her dead boy.—*The Missionary Gleaner (Presbyterian), Oakland, Cal.*



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JAPAN.

LETTER FROM MISS E. PAULINE SWARTZ.

Miss E. Pauline Swartz writes from Niigata, Japan, of her experiences in living in a native house in company with Miss Brown :—

I AM exceedingly sorry if you and the other ladies of the Board have been caused much anxiety in regard to our health since we are living in a native house. Probably it has been much harder for you to be obliged to refuse our request than it has been for us to endure living as we do. It was not an easy thing for us last May to store away our furniture, get down our absolutely necessary things so they would take up as little space as possible and move into a rented Japanese house in an unhealthy location ; but we tried to " smile and look pleasant " over it, feeling that for a limited time we could manage without many things—necessary things we thought at the time.

The other missionaries felt very anxious about our health, but this was the only place obtainable that would at all do. This has been the coldest winter known in years, and the amount of rain and snow has far exceeded that of several years past, and still, in spite of these disadvantages, we both have been and are in excellent health. In fact, I never knew Miss Brown to be in such good health as this year. However, if we can find a suitable house on higher ground, which is doubtful, we plan to move rather than to further risk our health. From what we have heard we find it is meaning much to the work that we are able to live in an ordinary, rented house, in some ways in Japanese fashion and right down among the people.

After our present experience we feel that when the time does come—for we firmly believe that better days are coming—to build, we can be satisfied with a smaller house, with fewer foreign conveniences, than we had supposed we could.

Miss Brown very kindly allows me to copy the following from a letter to one of her personal friends.

“During the past year we have just been learning how to live, and never would have imagined before how much we could do without and be none the less comfortable and happy.

“Let me give you a little description of our home: Our parlor (12 ft. x 12 ft.) is furnished with an organ, stove and hanging scroll on the wall. When we have meetings or classes or callers we always sit together on the floor. In my study (9 x 12) I have a desk and one chair; a bookcase and ‘bibacké,’ or fire-box, are the only other articles of furniture. My real workshop is a little room nine feet square, in which I have a small Japanese table a foot high, where I do the greater part of my reading, writing or studying.

“The room (12 x 12) where we have our meals is the only one you would recognize, as it is furnished with a dining table, chairs and stove. My bedroom (12 x 9) is in Japanese style. We have learned that beds are not a necessity; that a mattress on the floor will answer every purpose, and is especially convenient in that it can be put away in the closet during the day-time. To get warm just before retiring there is nothing better than a ‘katatsu,’ which, I will explain, is a hole a foot square cut in the floor in which a tin pan is sunk, which is filled with ashes and a few hot coals, over which is put a wooden frame, and over this is spread a heavy comfort or quilt, under the edge of which you can crawl and take a real hot-air bath.”

This comprises the entire house except my study and bedroom, which are similar in size and furnishings to Miss Brown’s. It goes without saying that we have a kitchen.

Occasionally I receive most interesting letters from Mrs. Weakley, who thoroughly enjoys interior work, as I knew she would. Her work is most prosperous.

I believe I have not told you that at the beginning of this year I started a loaning library, which I trust will help answer many questions and which will direct the thoughts of the young men to Christ. A college friend sent me a gift of money at Christmas which paid for the greater part of the books.

Not long ago I received the following questions from an ex-member of my Bible class. I quote exactly as he wrote in English.

"Human mental work request positively co-operations of the organs, if God had not visible body how could he sensate, feel and will?"

"When we dye, the organs of course annihilate, and our soul stay to work as in the time of sleep; if it was so, though there were the judgments of God, how we perceive it?"

"All power due its cause to the matter, also it is due power which matter itself owned that we sensate the matter, therefore the power and the matter is the same thing. Then if He is a power He must have a form. Where does one who has not a form exist in the world?"

"If God has the immense power why makes evil in the world but good?"

About Christmas time I heard from a young school teacher—a Christian—who was baptized about two years ago. He lives in lonely Sado, the island outside of Niigata. He is one of those isolated Christians, for whom, I believe, you often pray. I quote part of his letter.

"I have stay here nearly two years. I had never found a friend to talk about our Lord since I came to here. But of late some one became to visit me to hear the Christianity. They were glad to borrow some religious book and I have also a chance to bear witness about our religion to my colleagues."

CHINA.

LAST LETTERS OF MRS. ATWATER.

The following letters are the only words that have come from any of the fifty-nine persons who were the victims of the Governor of Shansi. They are the last letters of Mrs. Atwater of Shansi, sent to us by Dr. Henry Porter:—

FEN CHOU FU, July 30th.

DEAR ONES AT TAIKU: The gentlemen's letters will tell you what our next step is, so I won't speak of it. The last news from you confirming our fears concerning the dear ones at Tai Youan was hard. God knows how

hard for us to bear. But I cannot write of it yet. We passed a terrible night, and in the morning there was a very determined proclamation ordering us out, almost at once. I could do nothing but cry to God. It seemed as if I could bear no more in my present condition. No one talked at our meals. We seemed to be waiting for the end, and I, for my part, longed that it might come speedily.

He Kou went, like a brave fellow, to the Yamen to ask if we could have an escort to the river. We could hire nothing unless the Kuan helped us. He stayed so long we all feared he had been beaten, but our fears for once were groundless. And yet, although an escort has been promised, I feel very uneasy. The new Kuan has come, but the old one will not give up his authority, and there is considerable friction in consequence. How it may affect our going I do not know. We are in the Lord's hands.

What will you plan to do? We wish we could know. I do pray you may be led every step. I wish I could think it safe to go towards Hankow. It seems such a risk, but there seems nothing else for it now. May God keep each one of you. He is our only help.

Later. Aug. 2d.

Our plans are upset. We do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lui wishes to conceal us in his own house in the city, but I want to stay with my dear husband while life is given to us. Heaven seems very near these last hours, and I feel quite calm. There will be a joyful welcome for us all above. I am fixing my thoughts more and more upon the glorious hereafter, and it gives me wonderful peace. God bless you all.

Later to the home friends:—

Aug. 3d.

MY DEAR, DEAR ONES: I have tried to gather courage to write you once more. How am I to write you all the horrible details of these days? I would rather spare you. The dear ones at Shang Tang, seven in all, including our lovely girls, were taken prisoners and brought to Taiyouan in irons and there, by the governor's orders, beheaded, together with the Taiyouan friends—thirty-three souls. The following day the Roman Catholic priests and nuns in Taiyouan were also beheaded; ten souls yesterday. Three weeks after these had perished our mission at Taiku was attacked and our six friends there, and several brave Christians who stood by them, were beheaded. We are now waiting our call home. We have tried to get away to the hills. But these plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives

are so long spared we cannot tell. The proclamation says that whoever kills us will be doing the governor great service. Our magistrate has kept peace so far, but if these men come from Taiku there is not much hope, and there seems none any way we turn. The foreign soldiers are in Pao-ting-fu, and it is said that peace is made. This would save us in any civilized country. No matter what people may say, the governor seems to be in haste to finish his bloody work, for which, there is little doubt, he was sent to Shansi.

Dear ones, I long for a sight of your faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near, and he will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling and now I just pray to meet the terrible bravely. The pain will soon be over, and O the sweetness of the welcome above! My little baby will go with me. I think God will give it to me in Heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour's welcome. Oh! that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each one of you but it tries me too much. I must keep calm and still these hours.

I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will go together, my dear husband and I. I used to dread separation. If we escape now it will be a miracle. I send my love to you all and dear friends who remember me.

Your loving sister,

LIZZIE.

LETTER FROM MISS BEMENT.

In a letter from Miss Bement, of China, in which she expresses her pleasure in being able to remain and go on with her work, instead of being obliged to go to Japan or to return to America, she tells us of the escape of the native pastor and doctor.

A WEEK after the messenger came, telling us of the destruction of the property and homes of some of the Christians, the pastor and native doctor came down. The magistrate was unable to protect them, and sent them off, saying the lives of their families and other Christians would be safer with them away, as the mob was so anxious to kill them because they were leading

Christians. These men escaped with only their undergarments,—the pastor not even having his glasses, and was scarcely able to read the Bible at morning prayers without them. They stayed with us, and Sunday morning at church the pastor was asked to lead in prayer. His possessions of this world's goods all gone, his home destroyed, his family scattered and in danger, his flock scattered and fearful,—but his prayer was one continual thanksgiving for God's great goodness to him and his people, for his long-suffering and tender mercy and love in sending the good news to them; only one petition in the whole prayer, forgiveness for sins.

Shall we not all learn of these who are so grateful for just hearing of Jesus and his saving power, to be more grateful, and to show our gratitude in giving to those who know not of the Saviour? If you could see just this one pastor you would say missions do pay. He has a large family, and lives on just what his own people can give him, for he believes all churches in mission fields should eventually not only become self-supporting, but also in turn help those more needy; and so not a week passes but he goes out into the country around and does missionary work. Sunday is not the only day he preaches, and he has but one subject,—it is Jesus; but it is always new and never exhausted, and the good he does cannot be estimated in this world.

LETTER FROM MISS ABBOTT.

Miss Abbott, October 4th, on her return journey to India, writes from the steamer on the Indian Ocean :—

I WOULD like to have you know something of my journeyings, and I know if I put off a letter until I reach Bombay I shall never find time to write you of much besides business.

Just think of it! In three days more we hope to land, and I in my dear home again! After more than eighteen months of wandering, delightful as they have been, it is inexpressibly sweet to think of being at home. This does not mean merely my brother and my belongings, but it means my women, my children and my friends.

When I look back upon the way the Lord has led me it has been most wonderful! The care and protection, the mercies and privileges, the blessings and delights have been most lavish that my Heavenly Father has given me these eighteen months past.

My visit in England was a delightful one with my sisters and friends. I made no speeches, but I interested some friends in my work. I left London on the 13th of September and traveled direct to Genoa. Pundita Ramabai's

daughter was with me. We had a comfortable and funny trip. We were in Genoa three days, and went on board this steamer on Monday eve, the 17th, leaving the harbor early the next morning. As far as the weather and the comforts of the journey are concerned it has been a pleasure trip. The only drawback is this long, last stretch of sea,—1,664 miles from Aden to Bombay; we are so near home that it is hard to be patient.

Wednesday morning, after leaving, we were in Naples, and stayed there until Thursday afternoon, taking in cargo. It was lovely to see the city again. Friday noon we were at Messina, where we were four hours. We did not go ashore, but amused ourselves with looking into the quaint little town from our ship's deck. From Friday noon until Monday afternoon we were crossing the Mediterranean. Perfectly beautiful the sea and sky remained, excepting for twenty-four hours when the sea rolled and tossed its foam-capped blue waves in exuberant joy at the bright sunshine. All the passengers were not as joyous. It did not trouble my digestion, I am thankful to say. On Monday, the twenty-fourth, we reached Port Said, and were there until Tuesday at ten. We went ashore and had a drive, and visited some shops. It is a very curious place,—shops, hotels and houses put down in a desert of sand. Leaving Port Said we slipped along the canal, all day finding much to interest us. Early the next morning we were at Suez, where we were for five hours taking in cargo. The bay and the ships, and the lights and shadows on the hills and the towns, were something exquisite. Then came the Red Sea from Wednesday forenoon until Sunday at midnight. The first two days were comfortable, and then the wind dropped, and we would have suffered excepting for the electric fans in saloons and cabins. The days passed pleasantly, however, but we were glad when we heard the anchor dropped at Aden. We left Aden at ten o'clock on Monday morning for the long home stretch, and we have had perfect weather so far, and now we hope, if the Lord will, to reach Bombay to-morrow evening.

There are but few passengers, as it is a cargo boat and early in the season. But we have amalgamated very well. My time has been spent in reading my Bible in English and in Marathi, in trying to help Mr. Hazen begin his Marathi, in embroidering, sleeping and talking. In the evenings we have music, and twice we have had games of all sorts.

Mr. Bruce, Miss Jordan, Mr. Hazen and Mambai formed our immediate party. My sister, Mrs. Evans, was not allowed by the doctors to come, especially in the present state of India. She may come later.

Victoria Road, Bombay, Oct. 12, 1900. Home at last! How good it seems to sit at my old desk and have the old surroundings.

We landed on Sunday morning the seventh. On reaching the house I

found the grounds all decorated, and over the gateway this legend, Welcome to Mother, Miss Abbott! an achievement of the young men of the house for themselves and the Widow's Home! Men, women and children filled the veranda and gave me a most hearty welcome.

We went to church in the afternoon and received the handshakes and welcomes of the church. Dear Miss Willard is looking very well, and has looked after my work, the part she had, wonderfully well. My Home and schools, have flourished in her care. It is a great relief to find things as well, if not better, than when I left them. Mr. and Mrs. Bailey have been invaluable. They were truly a gift of God to our mission, and have endeared themselves to our church and mission and to all Christian workers. I feel personally very grateful to them for coming here to take charge of the house and for doing what they have done.

In the fable of the magic skin it gave the wearer power to get anything he wanted; but every time he gratified his wishes the skin shrank and compressed him into smaller dimensions until, by and by, with the last wish, life itself was crushed out.

This magic skin is selfishness. It is a great thing to learn to say "No" to one's self, instead of indulging every whim and wish, even though there be nothing sinful in it. Moses renounced the pleasures and treasures of Egypt for the sake of a higher recompense of reward. There was no necessary wrong in his inheriting the royal treasures and enjoying the pleasures of Egypt, so far as they were not in themselves sinful; but Moses had a high vocation, and these would have been hindrances, so he renounced them.

ARTHUR T. PIERSON.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCT. 20, 1900, TO DEC. 10, 1900.

ILLINOIS	2,254 72
INDIANA	33 31
IOWA	270 48
KANSAS	86 20
MICHIGAN	642 23
MINNESOTA	418 44
MONTANA	14 25
OHIO	299 08
SOUTH DAKOTA	59 63
WISCONSIN	752 74
CALIFORNIA	704 00
NEW YORK	237 00
TENNESSEE	5 00
AFRICA	25 00
MISCELLANEOUS	76 71
Receipts for the month	\$5,878 79

INDIA RELIEF FUND.

Received this month \$15 74

CENTURY FUND.

Received this month \$484 28

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Rec ved this month \$93 25

MRS. E. M. WILLIAMS, Ass't Treas.

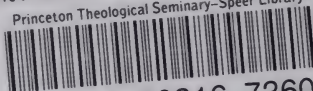
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